The
Missionary Intelligencer.

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Shall We Eat Our Morsel Alone?

"If I have eaten my morsel alone,"
The Patriarch spoke in scorn.
What would he think of the Church were he shown
Heathendom huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped,
Millions are famishing—we have bread—
Yet we eat our morsel alone.

Ever from those who have largest dower
Will Heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, O give us this living Bread"—
Yet we eat our morsel alone.

"Freely ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them bread—
If we eat our morsel alone?

—Archbishop Alexander.

Financial Exhibit for Four Months.

	1910	1911	Gain
Contributions from Churches	139	125	*14
Contributions from Sunday Schools	92	81	*11
Contributions from C. E. Societies	137	152	15
Individual Contributions	372	359	*13
Amounts	$25,636.87	$25,424.97	*$211.90

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches	$6,238.45	$4,204.19	*$2,034.26
Sunday Schools	911.35	867.61	*43.74
Christian Endeavor	1,427.16	1,479.31	52.15
Individuals	6,225.14	8,383.23	2,158.09
Miscellaneous	969.77	446.49	*523.28
Annuity	9,350.00	9,925.97	575.97
Bequest	515.00	118.17	*396.83

*Loss.

Loss in Regular Receipts, $391.04. Gain in Annuities, $575.97. Loss in Bequests, $396.83.

EDITORIAL NOTES

¶ Make March 5th a *happy* day. Take the offering as a *privilege*.

¶ Plan to canvass the whole membership for Foreign Missions.

¶ All offerings for Foreign Missions should be sent promptly to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio. We have borrowed heavily at the banks to pay the missionaries, help us to pay off these loans at once. The interest will help support soul winners on the firing-line.

¶ Do n't fail to read the careful article, "Sow the Whole Field," by S. S. Hough.

¶ Send in the offering early. This will save postage, anxiety and interest.

¶ We are sorry to learn of the death of Mrs. A. J. Applegate, of Carlton, Pa. Mrs. Applegate was an annuitant of the Foreign Society and a loyal friend of the work.

¶ The iron age is ancient history, the golden age is past; this is the cement age—the age of unity.

¶ Dr. Macklin, our pioneer missionary at Nankin, China, writes, "I wish the people could see our chances and go in with a will to do mission work in China."

¶ The Foreign Society has lost a good friend in Solomon Metzler, who recently passed away at Wauseon, Ohio. He has been for many years an annuitant of the Society. Brother Metzler was loved by all who knew him.

¶ A cablegram tells us of the death of Clarence, the baby boy of Mr. and Mrs.

J. C. Ogden at Batang, Tibet. This is a great sorrow for this lonely missionary home. Let our prayers be with the parents in their great sorrow.

¶ When men really love God and the world with their whole heart, they feel that money is a small measure or expression of that love. As love for God increases, love for money, save for what it can do for God and humanity, decreases.

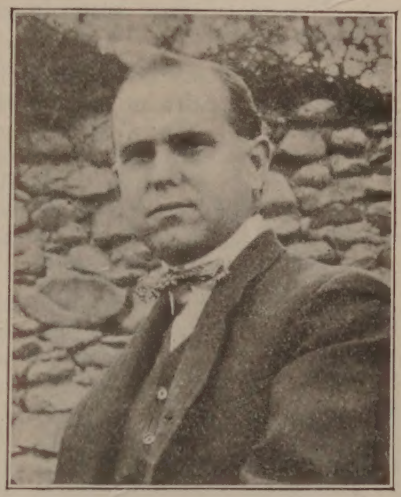
¶ Frank Garrett, of Nankin, China, has been made Secretary of the General Evangelistic Association of China. This is a great union effort for the evangelization of the empire. Our own missionaries are taking a leading part in all these great movements.

¶ The World's Sunday School Association has recently sent Mr. Brown to the near Orient on a visit of the Mission fields. His visit will be a great inspiration to the work and will no doubt do much to build up the Sunday school work in China, Japan, and the Philippines.

¶ Each pastor faces two great problems in the March Offering. They are, How to get a larger number to give, and how to get those who do give to give more. We believe the Every-Member Canvass will do more to solve these two problems than anything else.

¶ Secretary E. W. Allen is leading the States in his district to undertake specific support of certain fields and thus increase their offerings for Foreign Missions. The response is very hopeful. These States could easily increase their offerings for these special objects if a large number of the churches would take the matter up.

Last year 190 churches of Iowa gave $7,323.56 for Foreign Missions, 185 churches of Kansas gave $5,208.26, 329 churches of Missouri gave $16,051.94, 85 churches of Nebraska gave $3,639.05, 64 churches of Oklahoma gave $1,175.17, 102 churches of Texas gave $5,717.94. This year every church is urged to increase its offerings by one-third, and to co-operate in securing an offering from *every* church in the State for the following special object: This year let the 470 churches of Iowa give $3,000 increase to Japan, 404 churches of Kansas give $2,100 increase to Africa, 1,705 churches of Missouri give $7,000 increase to China, 195 churches of Nebraska give $1,500 increase to India, 550 churches of Oklahoma give $2,500 increase to Tibet, and 500 churches of Texas give $2,500 increase to the Philippines.



DR. A. L. SHELTON, of Batang, Tibetan border, who has just arrived in America with his family on furlough. Dr. Shelton has served for seven years in the most remote missionary district occupied by any church.

¶ In last month's INTELLIGENCER we stated that following S. M. Hamilton's suggestion several men had written asking that the Foreign Society be put on their pay roll, and that we draw on them for $5 each month. Still others are responding. What a blessing it would be to have a thousand such!

¶ W. M. Bobbett, of Emporia, Kan., writes, "Will make an Every-Member Canvass and try for an offering from every one." Brother Bobbett is one of our oldest preachers. He preaches regularly. He and his good wife have given over $10,000 to the work of the Foreign Society.

¶ "Keeping is losing. Giving is saving. The only permanent values in this world are spiritual values. All of us face inevitable and eternal bankruptcy, except as we invest our lives and our treasures

in that which alone can endure. 'No man has done his duty till he has done all he can.'"

¶ The forty-five hospitals of New York City cost $3,500,000 a year besides equipment, and reach about 100,000 patients a year; the ten hospitals of the Foreign Society cost about $25,000 last year, and treated 180,000 patients. Not one of these hospitals cost over $5,000 to build.

¶ We want to thank the missionaries who have sent articles to help in the March Offering. They have been strong and vital, and have burned with the passion of world conquest. We have been able to use a number of them, and others will appear in the INTELLIGENCER and other papers later.

¶ To every one who sends in a subscription to the INTELLIGENCER at 50 cents we will send free a copy of either "Alexander Campbell as a Preacher" or "Thomas and Alexander Campbell." Either of these books is worth the price of the subscription. They are both written by A. McLean, and should be read by every Disciple.

¶ A great company of the churches in Missouri, Iowa, Kansas, Nebraska, Texas, and Oklahoma are being reached during February in deputation rallies. Persons attending the regular rallies of the Society have gone out from these meetings, enthused to spread the tidings abroad. They have held rallies themselves in many churches not reached otherwise. Both preachers and laymen have been actively engaged in this work.

¶ Professor Pierce, of Kimberlin Heights, Tenn., has a mission study class of sixty-eight members. The text-book is "Bolenge." As soon as that is finished they will take up "Where the Book Speaks," by A. McLean. One of the students reports great enthusiasm in the class. The missionary spirit has so deepened that the students are planning to support their own missionary on the Foreign Field.

¶ Note what W. C. Andrews, of Silverton, Oregon, says on another page, "I had rather see my boy a foreign missionary than President of the United States." And we imagine Brother Andrews has an exalted conception of the Presidency too. We are reminded of Spurgeon's famous words, "I should be disappointed if my boy should start out to be a missionary and then dwindle into a king."

¶ Dr. Will Hardy, writing from West China on his way to Tibet, says: "The most interesting book on Missions I know is Dr. E. I. Osgood's *Breaking Down Chinese Walls*. It shows mission life in China as it is, without a halo of glory but surrounded by self-denial. I read it at Kuling, and have read it twice since I left the steamer for my chair trip." We know of no better book if you want to know the life and work of a missionary. The Foreign Society sells it for 50 cents.

¶ Sunday schools and other church organizations can receive valuable information on the use of flowers in church work, also a successful plan for raising money for missions, through the help of the children, by addressing The Flower Mission, Cleveland, Ohio, 2002 West Twenty-fifth Street. R. L. Templin, the manager of The Flower Mission, is one of our own men and deeply interested in missions. We commend his worthy efforts and his unique plan of raising missionary money.

¶ In preparation for the March Offering the young people of the Athens (O.) church are going to conduct a missionary trial under the direction of the pastor, H. M. Hall. "Christian" is to be indicted and tried for the crime of not obeying his Master's commission to "go into all the world and preach the gospel to every creature." One of the interesting parts of the trial will be the introduction, on the part of the prosecution, of witnesses from China, India, Africa, and other great mission fields to prove the guilt of the defendant. A similar trial has been conducted with striking effect at Bethany College, West Virginia, and at Lincoln, Nebraska.

¶ W. F. Turner, of Peoria, Ill., has introduced weekly giving for missions in a very successful way. His church backed it up with a careful business-like canvass of the whole congregation for

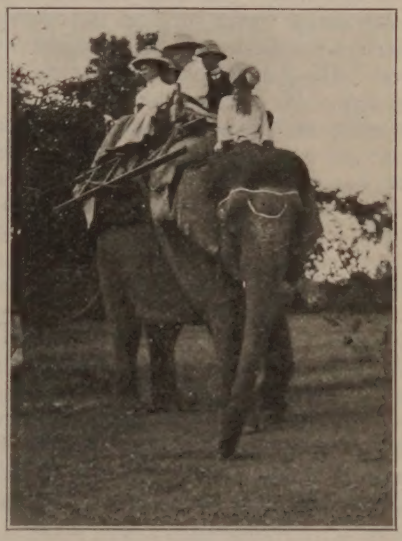
missions. The board has appointed a standing committee to conduct this canvass each year. This is as it should be. He writes concerning the proportion of the missionary money given to the different missionary causes: "We made this year an equal division of the money raised between Foreign and Home interests. I gave as reasons that the Presbyterians so divided their funds, and that no other churches as far as I knew gave less than forty per cent to Foreign work. Also because out of every dollar raised in America we spent ninety-seven cents on ninety millions who *have* the gospel, while we give three cents to twelve hundred millions who do *not* have it. Half and half seems to me fair." This church more than doubled its offerings for both Home and Foreign work. A missionary is supported in the Foreign field.

A WORTHY SUGGESTION.

President A. McLean is out in a strenuous campaign of missionary rallies. In his absence from the office we give place to the following suggestion from J. E. Lynn, of Pueblo, Colorado:

"In my opinion Brother McLean ought to do no more campaign (Rally) work. He ought to have some time to put into print the results of his many years' experience and ripe thought. He is a fine writer, and should have time before it is too late to devote himself to it. Tell him and the people about it through the INTELLIGENCER."

We heartily concur with Brother Lynn. It was planned that Brother McLean should not do any rally work this year, for he has far more than enough to keep one strong man busy in the other arduous tasks that fall to his lot. But when the usual time for the rallies drew near, the burden of awakening the churches bore down upon his great heart, and he could not withhold himself. With characteristic self-forgetfulness he launched out in a campaign among the churches. He, with two speakers who accompany him, is holding an all-day meeting in a different center each day. The strain is on from nine o'clock in the morning until ten at night. Such work wears out the missionaries who accompany him, and is enough to break a younger man. We hope that he will never have to conduct another rally campaign. He has done this for years. The work he does in the large correspondence with the missionaries, and the multitude of administrative duties that fall to his lot as president are more than enough for his strength. He should be relieved of some of this ,that his fertile pen might record for our people the priceless fruits of his long life of missionary service.



Visiting the India stations by "horseless carriage." Mrs. F. M. Rains can be seen to the left on the elephant.

WHY NOT DO IT?

The greatest educational problem in the world is in heathen lands. Rockefeller gives $40,000,000 to a general education fund and $35,000,000 to Chicago University, but where are the men who are going to help educate one-half of the human race out in mission fields? God speed the day when some of the great givers of America will establish Christian schools throughout China, India, and Africa. The missionary societies are doing a noble educational work, but they are obliged to do it with meager resources which must be divided between evangelistic, medical, benevolent, educational, and other enterprises. There is no greater investment open in the world

than the founding of missionary schools in the Orient. Dr. John Goucher put $100,000 into Christian education in India. He gave $10,000 each year for ten years, and now there are 50,000 converts as a direct result.

A CHANCE TO HELP.

After your secretary had spoken on Medical Missions in one of our city churches the other Sunday, a dentist came forward and seemed deeply interested. He asked if the medical missionaries and native assistants could not use to advantage extra surgical instruments which a medical man here might not need. He was assured that such was the case. He excused himself, went to his office and brought back a surgeon's lance and a splendid pair of forceps. He was not a member of the church, but gladly contributed these from his own supply. Let others follow his example. There are a multitude of missionary needs which could be supplied in this way. Even our superfluous and waste materials might help the missionaries win souls in heathen lands. Dr. Macklin, of Nankin, China, is in distressing need of a high pressure water sterilizer for his hospital. Surgical instruments could be used in many places. Several missionaries need typewriters for their stations. Occasionally an organ is needed. Good books are always welcome. Let us utilize our waste material for the Kingdom. In the meantime the first missionary who calls for the lance and forceps will get them.

FIELD CAMPAIGNING.

One of the greatest aids to the work is the strenuous campaigning of the missionaries while home on furlough. The workers come home for furlough and rest, but they gladly take up rally and campaign work to help educate the churches. Their service is very effective. This close touch of missionary and people is bound to bear fruit. It does the churches good to come in contact with real, live missionaries from the front. It also does the missionaries good to rub up against the home churches. They go back better equipped for their task and they leave behind them a host of praying, interested friends. This year Dr. C. L. Pickett, of the Philippines; O. J. Granger and J. G. McGavran, of India, and Dr. A. L. Shelton, of Tibet, have helped in the Rally campaign. M. D. Madden, of Japan, has been representing the Foreign Society most creditably in the Brotherhood Team Work campaign. Guy Sarvis, who is under appointment for China, has also helped in the Rallies. Other men have also helped in the campaign. E. B. Barnes, of Richmond, Ky.; Robert Simpson, of New Albany, Ind., and C. S. Weaver, formerly of Japan, have also been of much service.

MARVELOUS DAYS IN KOREA.

Are you keeping abreast with the news from Korea these days? A recent issue of *The Congregationalist* spoke hopefully concerning the political outlook, and it might have spoken with even greater positiveness concerning the ingatherings into the churches which have now been going on for many months, and which show no abatement of interest on the part of Koreans to the approaches of the missionaries and of their own fellow-countrymen who are doing the bulk of the evangelistic work. Last October the capital city, Seoul, was made the object of a carefully planned campaign with seven hundred volunteer workers visiting from house to house for six days in succession and all the theaters and public halls were utilized for the entire month, while the six daily newspapers devoted a column each day to information about the work. In two weeks seven thousand persons signified their desire to become Christians. Similar campaigns are planned for each of the thirteen provincial capitals as well as in the three hundred and thirty county seats.

CHINESE NOBLEMAN ENTERS BUTLER.

The following note from an Indianapolis daily paper will be especially interesting to those who know Mr. A. Y. Lee, of Nankin. Mr. Lee is a Chinese gentleman who was converted in our China Mission. He graduated at the Nankin Christian College and taught

there for several years. He has been studying for several years in Hiram College, and has now gone to Butler College:

"Chou Kuei, a member of the Chinese nobility, arrived in Indianapolis yesterday and entered Butler College, where he will take courses in mathematics and science. He is the grandson of Djou Fu, a viceroy ruling over the province of Kiang Su, Kiang Si, and An Hui. It is probable that he will some day succeed his grandfather, when he will yield the scepter over more than 90,000,000 persons. While in this country he will be under the guardianship of A. Y. Lee, a student of Butler, who was formerly his tutor in China. He expects to spend eight years in this country in securing an education, part of which will be passed in a medical college. Mr. Kuei was accompanied on his trip from the East by Dr. K. H. Gwan of the Royal Hospital at Hong Kong, who returned yesterday to China."

TRANSFORMATION IN INDIA.

A short time ago sixteen hundred people in one part of India gave up their idols. They do not work on Sunday any more. This means that they lose one-seventh of the small amount of money which they used to earn. Their neighbors have also told them that they can not get their drinking water from the village well any longer. It is not an easy thing to say and prove that you love Christ in India. But these Indian friends of Christ think that it is worth all that it costs.

A Prayer.

W. F. ROTHENBERGER.

Father of all men!

We would recognize Thy goodness in all we are and have, and therefore we would know Thy will as revealed in Jesus. We would catch His great vision of the world dominated by His good Spirit, and we would express our gratitude and faith in helping Him to realize that vision.

We have need to thank Thee for the increased blessings of wealth among us, but we ask to see its value in terms of the Spiritual. We have need to thank Thee for an ever increasing host of young men and women training in our churches and colleges, but we ask for an ever growing spirit of service which will send them equipped into the most needy places of the earth. We have need to thank Thee for a growing-world consciousness, but ask that we may discover the mines of unused power hidden away in the bosom of Thy church. We pray to be lifted out of self into a service of compelling power, that all men may know Thy will and "confess that Jesus Christ is Lord to the glory of God the Father."

Cleveland, Ohio.

EDITORIAL

Three Necessary Elements in a Worthy Offering for Foreign Missions.

CONSCIENCE, PREPARATION, PETITION.

The writer once spoke for a large church on Foreign Missions. The announcement in the daily newspapers read as follows: "Our visitor will speak at the morning service on Foreign Missions, but at night he will preach the gospel." You need not be told that the night audience was three times as large as the morning. Nor will it be necessary to explain that the speaker preached the gospel at both services and likewise presented the claims of world-wide missions at the same time. The trouble with the pastor and the church was that there was no conscience on missions. The missionary appeal was considered secondary and entirely subsidiary to the regular message of the pulpit. Preaching the gospel and preaching missions were distinctly separate. If one preached on world-wide missions, he must needs stop preaching the gospel while he did it. When the preacher and the church are firmly convinced that the gospel can not be preached without the setting and spirit of world conquest in it, then will a true missionary conscience come. The primary element in a worthy offering for Foreign Missions is a worthy conception of Christ's plan and purpose for his church—the conception that her chief business is to evangelize the whole wide world.

The writer remembers once prefacing a March offering with a series of missionary sermons and nothing else. It was in his student days, when the necessity of plan and method had not yet been impressed upon him. Much time and earnestness was put into the sermons, but when the anxious hour came for the offering, it was sadly disappointing. The youthful preacher had failed to make connection with the pocket-books of the people. He had not provided the means or method of contact and delivery. He had thought that envelopes, letters, pledges, canvassing, and other methods were not necessary. He took too much for granted, and the money that should have helped support missionaries stayed in the pockets of the people. He profited by the experience, and the next year preparation and method went hand in hand with the instruction of the pulpit. The offering of the year previous was multiplied by six, and the happiness of all was increased in like ratio. God will bless details, he will make method bear fruit. If a local evangelistic meeting demands preparation and plan, should we deny the same right to the one service in the year, when the whole church can project itself into heathen fields and have a share in preaching the gospel to every nation?

And prayer. This is the basis of all. The preacher who fervently prays for the offering and for the missionaries and for the world's conversion, will sleep uneasily until he has done his best. The congregation that earnestly prays for China and India and the ends of the earth will not withhold the money necessary to fulfill the prayers.

Each One Win One.

How to Double the Number of Contributing Churches.

Our official statistician reports that there are eleven thousand churches in our fellowship. The Annual Report of the Foreign Society shows that less than 3,500 gave anything last year for Foreign Missions. If each man who is in charge of a church will enlist one other church the number of contributors will be more than doubled this year. This is a consummation devoutly to be wished.

Many churches are without ministers. As a rule, such churches do little or nothing. Some are in debt or are in process of building. In every one of these congregations there are those who are willing and eager to help the work in the regions beyond. All they need is some one to lead them. Here is an opportunity for a minister who is within easy reach. A visit on a week night or a letter to some influential member in most cases would prove decisive. With a small effort on the part of the five thousand men who fill pulpits, the number of offerings could be greatly increased.

If this is done it will be a good thing for all concerned—for the ministers, for the churches, and for the missionary cause. By helping and blessing others a minister helps and blesses his own soul. The church that contributes of its substance to extend the boundaries of Christ's Kingdom has the promise of his presence, and his presence includes all other good things. In passing on the truth to those who never heard it, the church tightens her own hold upon it. In watering others the church is herself watered. As the offerings are multiplied the cause of Christ is advanced.

What is herein proposed is within the reach of almost every man in charge of a church. If one were asked to enlist a score of churches he might demur, on the ground that his hands were too full to undertake a task of such magnitude. But he can make no such excuse when he is asked to win one. That is entirely practicable.

Here is what is being done. The minister of a church in a county seat proposes to enlist every other church in the county. There are nine in all. He is planning to send out several teams on Sunday and to go himself on week nights. This will be a great thing for these teams and a greater thing for the churches they will swing into line.

The watchword adopted at Topeka contemplates the enlistment of every church in the brotherhood. In every churchthe Lord's death should be commemorated every week. Wherever the Lord's death is commemorated the missionary offering should be taken. We shall never completely restore primitive Christianity until every church and every believer is enlisted in the support of this enterprise.

If five thousand ministers will each undertake this year to add one to the number of the contributing churches, we shall see a forward movement such as we have never witnessed.

Whose Work Is It?

In writing to the officers of the Society it is a common thing for the writer to say, "I am in most hearty sympathy with your work." He means exactly what he says. He manifests his sympathy by securing and forwarding money for its support. His sympathy is commendable, and the money is a sacrifice, acceptable, and well pleasing to God.

But why should any man speak of the world's evangelization as "your work?" Is it not his work also? There is a constant tendency to get rid of responsibility. That which should be the work of the whole body of believers is regarded by very many as the work of the Society and the work of the officers. This is an entire mistake. This is the work that Christ inaugurated. He said, "The Son of man is come to seek and to save that which was lost." The church is His body, and every member of the church

is a member of His body. The Society is an agent of the church; the officers of the Society are the servants of the church. The work to be done is the work of every redeemed soul.

There is nothing more necessary than that of distributing this responsibility and placing it where it belongs. The officers can never do the work that the Lord wants done. Not only so, but the whole church needs the strength and blessing that come from doing what the Lord has enjoined. The phrase "your work" is objectionable from every point of view. Its use should be discontinued at once and forever. Every believer should feel that he is in partnership with Jesus Christ in the work of giving the gospel to all mankind. This is the correct view of the matter.

"When Wilt Thou Open Unto Me?"

E. W. Allen's statement that A. L. Shelton, our missionary from Tibet, would be called before the king and knighted for distinguished and valorous service if he were in England, is no fanciful assertion. His long, perilous journey to the borders of Tibet with his family, and his heroic service of seven years is certainly as commendable as the journey of Henry M. Stanley to interior Africa in search of Livingstone. Even more heroic has been the service of his devoted wife, who has accompanied him and shared in his loving service and stern hardship. Let us not forget, either, the Christlike self-forgetfulness of J. C. Ogden and his wife, and Dr. Hardy who hold the station at Batang until Dr. Shelton returns. These missionaries resent the implication that there is anything heroic in their service, but we maintain that if that is true then there is no heroism. A daring aviator flies the English Channel or attains the altitude of a mountain peak—and all the world shouts its acclaim. A lonely missionary penetrates to the borders of the most remote land in the world, attacks heathenism single-handed, lives with his family in a mud house, heals, teaches, and preaches amid the awful disease and ignorance of raw paganism, becomes a veritable savior to the people of a neglected, far-off land, and the world has not a word of commendation.

But that is not the serious thing. The world never greatly appreciates sacrifice for Christ's sake. The really serious and sad thing is that thousands of the churches that enjoy the same faith with Dr. Shelton and his companions have not a spark of interest in what he has done, nor a cent's worth of participation in his sacrificial task. The March Offering day will come and go, and in thousands of our churches not a prayer will be uttered for the far-away brother who knows not Christ, nor a penny given to maintain the work of our missionaries in heathen lands. The lonely pioneers on the frontier will go right on breaking the hard heathen soil and sowing the sed of the gospel, and hundreds of our preachers who have sworn allegiance to their divine Commander and His sacred marching orders, will not lift their little finger to help maintain the distant battle line.

Francis Xavier cried out to an unyielding China, "O rock, rock, when wilt thou open unto me?" China has been opened and now even distant Tibet gives free access to the gospel. It is the greatest tragedy since Calvary that our missionaries must stand before the hardened, selfish indifference of thousands of our churches of to-day and cry as Xavier did to pagan China two hundred years ago, "O rock, rock, when wilt thou open unto me?"

The missionaries in all the fields are observing the week preceding the March Offering as a week of prayer. Their united petitions are ascending that the churches may realize their duty to heathen lands. Can any church resist this pleading at the throne of grace and neglect the offering for world redemption?

A New Standard.

Our men of Cleveland held a very significant meeting on Monday, January 23d, at the Euclid Avenue Church. It was a part of the follow-up campaign of the Laymen's Missionary Movement. Judge Frederick A. Henry was in charge and the meeting certainly proved the deep missionary zeal of this good man. A conference on means of increasing the offerings was held Monday afternoon at five o'clock. A large company of our preachers and laymen of Cleveland and vicinity were present. At 6.30 a banquet was given at the church. Three hundred men were present. Judge Henry was toastmaster and Dr. Arthur Smith of China, J. H. Goldner and your secretary were the speakers. The following resolution was unanimously passed:

"Resolved, That the Cleveland Christian Churches set as their aim in missions: *As much for others as for ourselves, and that of the 50 per cent of our giving which goes for missions, half should go to heathen lands."*

It was also urged that every Church appoint a missionary committee and conduct an every-member canvass for missions.

We believe this united action of the Cleveland churches will stir higher missionary ideals within our churches at large. Many of our pastors and laymen hold already that a church should give as much for others as for the local work, but we believe this is the first time such conviction has been crystallized and unanimously adopted by representatives of churches. The Cleveland men not only adopted the resolution, but are going about it to fulfill the ideal. The Franklin Circle and Euclid Avenue Churches have already nearly reached this high standard, and their plans are to do so this year. To this end the Euclid Avenue Church has adopted $2,000 as its foreign missionary obligation for the year. It is a growing conviction that the proportion of giving to various causes should be carefully and conscientiously considered. Every worthy missionary and benevolent cause we have ought to have recognition in the offering of every church. We believe that the aim of the Cleveland churches to give as much for others as for local work, and that of the missionary offerings 50 per cent should go to Foreign Missions, is fair and equitable. Such an ideal will raise to a higher level all missionary giving.

The Weakness of the Ordinary "Budget" Plan.

Last year our people wanted the budget plan, but this year we will observe the missionary days, and we hope to have a much larger offering.—FRANK BEACH, St. Louis, Mo.

We shall go ahead with the March Offering in the orthodox way. I have not been able to make the "Budget" plan work, and shall do it otherwise this year. The budget plan may be all right when the church has plenty of money, but it is not any good for a little church like ours.—O. F. JORDON, Evanston, Ill.

We have received many testimonies like the above. We believe it is a great mistake to take the offering for missions in the usual "Omnibus" or "Budget" way. It almost invariably reduces the offerings for each cause. We believe that the cause of Foreign Missions and that of Home Missions are too big for a single appeal. Each great interest should have a square deal before the church. It may be easier for the church to use the omnibus plan, but it is not easier for the great work that must be supported. There are a few churches among us that make the missionary causes a regular part of their annual budget, set a high goal, and commit the church to a certain, worthy amount. This is good where the church has a strong missionary conscience; but it is entirely different from the ordinary "Omnibus" plan which bunches everything together and then divides up whatever happens to result.

Contributed Articles

Words That Cheer Our Hearts in the Mission Rooms.

Gives a Son.

Gentlemen, please include me as one of that one thousand men to have the work of the Foreign Society on their pay roll. I will give $5 a month. But I ask one thing in return for it. I have a little boy two years old. This I ask: Pray with me that God may claim him as a Foreign missionary when he is old enough. I had rather see him in the Foreign Fields than President of the United States. In His name I write this.—W. E. Andrews, Silverton, Ore.

A Voice from a Montana Homestead.

The Intelligencer is a treasure to me, and I do thank you people for it, and am also thankful to the One who prompts you for the work. Even you folks there hold out the pierced hand till I should think man would cry aloud and say, "What shall I do to help?" I came across last year's March Intelligencer yesterday and feasted my soul anew on it. And then to think of Christians saying they sacrifice this or that! What hypocrisy! I do not sacrifice anything. I simply try to pay the Lord a little till I may do bigger things. I am now homesteading in Montana at the age of fifty-six years that I may be able to pay Him more for all He has done for mankind. I am alone, but my Father and Master is with me. My chairs are store boxes, without even a rocking chair. I saw a second-hand rocker at one dollar and a quarter. I thought to take it at first; then I thought of my native evangelist and of thirty dollars of his salary not paid (but paid now), so I turned my back on the rocking chair not feeling at all that it was a sacrifice, for it was not. But I reap a real joy from the knowledge of knowing I have a part in sending out to tell the dark faces and still darker hearts of the One who came to this earth from His home in glory for me, and I do pray that men may read God's Word with a single eye; that they may see clearly and hear Him say, "Seek first, then all else shall be added." I could say much more about my homesteading and the experience here, but I hope to reap much joy from it by being able to do more for Foreign work than I ever have been in the past. I know that every dollar I pay to Him He prospers me for. Had I heeded His teaching long ago, how much better off in this world's goods I would be! But He had to teach me how to use some of it, I feel, for He knew I wanted to be a child of His. And now again, thanking you for all your efforts and for our little magazine, I beg to remain a helper, or one that wants to help in the glorious work.

Student Volunteers Plan to Support a Missionary.

After considering the matter very carefully the Hiram Volunteer Band decided to put forth an effort to raise enough money to become a Living-link among its own members and alumni, with the hope of putting one of its own number on the field.

The effort has been made with the result that at present we have pledged $375. It seems very likely that we will reach $400, but more than that looks doubtful, at least at present. We have not given up the mark, but have two or three plans under consideration whereby we may reach it.

At our meeting last evening I was instructed to ask you if you would be willing to add to our fund the money given through the churches where our

representatives do deputation work. This would include, in the main, the smaller churches of Portage County. Also, if then this should amount to $600, would you consider sending to the field one of our men?—VERA SEGUR, Secretary Hiram Volunteer Band.

A NEW YEAR'S GREETING.

DEAR BROTHERS MCLEAN, RAINS, COREY and ALLEN: I am writing you this letter for several reasons. First, because I want to express to you my compliments of the season, to wish for each and all of you a Happy New Year, and to tell you that I think of you all many, many times, and pray for you that the dear Father may sustain you and help you in your difficult, anxious service. It is an easy matter for us preachers to find fault with the Secretaries of our various missionary and benevolent enterprises—*that* requires neither brains nor grace—but for us to stand loyally by you, to uphold your hands, to pray for you, to help you, to speak a good word for you and the holy cause you represent—*this* is what every one of us should do. We should *believe* in you and *trust* you to do the very best thing in any given case, which your knowledge of the situation, at first hand, and your abiding desire to do the will of the Lord, would naturally incline you to do. I want you and all the office force to know that in me you have a most ardent supporter, and that for this new year of grace, 1911, I shall do all in my power to lighten your labors and make this the greatest year in Foreign Missions in the history of the Disciples of Christ.—WALTER SCOTT PRIEST, Wichita, Kan.

Missions in the Year 1910.

The *Missionary Review of the World* has collected and published the statistics of the missionary societies of the world. A few figures from this tabubated statement are here given:

Total receipts for the year 1910	$26,890,104
Total receipts for the year 1900	15,481,565
Raised on the field in the year 1910	5,249,405
Raised on the field in the year 1900	1,833,961
Ordained missionaries on the field in 1910	6,637
Total missionary force on the field in 1910	21,248
Ordained missionaries on the field in 1900	4,738
Total missionary force on the field in 1900	16,218
Total number of native helpers in 1910	91,513
Total number of native helpers in 1900	62,366
Total force on the field in 1910	113,207
Total force on the field in 1900	78,585
Number of stations and out-stations in 1910	45,540
Number of stations and out-stations in 1900	25,108
Number of communicants in 1910	2,222,892
Number of communicants in 1900	1,370,545
Number of converts added in 1910	139,899
Number of converts added in 1900	94,562
Number of mission schools in 1910	30,215
Number of pupils in 1910	1,562,039
Number of mission schools in 1900	20,196
Number of pupils in 1900	1,035,724

In this table there are five societies that have passed the one-million dollar mark, and of these two have passed the two-million dollar mark. Those that have passed the one-million dollar mark are these: Baptist Missionary Union, $1,020,552; Presbyterian, $1,393,402; Wesleyan Methodist Society of England, $1,026,324. Those that have passed the two-million dollar mark are

these: Methodist Episcopal, $2,147,666; Church Missionary Society of England, $2,045,290. Among the people that have given large amounts, but not so large, are these: Congregationalists, $989,409; Protestant Episcopal, $737,161; Disciples of Christ, $520,000; Southern Presbyterian, $495,627; English Congregationalists, $763,425; English Baptists, $433,830; United Free Church of Scotland, $756,680; the Society for the Propagation of the Gospel, $949,620. These sums include the amounts given by the Women's Boards but do not include the amounts raised on the field. The amounts raised on the field are considerable. In some instances they amount to nearly half a million dollars.

By the Chair Express to Tibet.*

DR. WILL HARDY.

The journey so far has been all any one could desire. Of course, it has been hard compared with travel in America. I have ridden in a chair the last twenty-one days, starting each morning at or before daylight and often going several hours after dark. Some days have been rainy and mud six inches deep. For two days my coolies averaged a fall each every mile we went. If the chair did not fall in the mud, it hit the water in the rice field nearby. It kept me busy picking out desirable places to land in. I carry with me all the food I eat and a cook, depending upon the country for what water I want. As the Chinese drink tea altogether, I can generally get very decent boiling water. Several days I have had to open a can of pears and drink the juice, as the water gotten the night before for my bottle was too much like "Cumberland punch," but contained impurities of a different nature. My cook is a good man, understands my "sign language" very well, and will receive the large sum of five dollars for the month he will be with me. He furnishes his own food out of this, and gets back to his home the best way he can. If Dr. Shelton can't use him, he will have a month's vacation to

*Dr. Hardy reached Batang in November. This letter was written to the Vine Street Church, Nashville, Tenn., which supports him.

One of the huge, black Tibetan tents used by the Nomadic natives. Dr. A. L. Shelton has done much medical itinerating among these people and has often stayed over night in these tents.

spend in walking back. Johnny, whom Dr. Loftis called his "English speaking guardian angel," is a jewel. He is my "mouthpiece" and general.

Just another word and I will close. From Chungking to Chentu, ten days' chair journey, I saw no missionary. There are none, but the country is thickly settled. (Szechuen Province has 419 persons per square mile; America has 20.) Between Chentu and Yachow, six days, there is one C. I. M. worker; at Yachow one doctor and two in educational and evangelistic work. Yachow to Tachienlu, eight days, and no missionary. At Tachienlu Mr. Cunningham of the C. I. M. Tachienlu to Batang, eighteen days in good weather, but no one to cure the souls of these who are there. At Batang, Dr. Shelton, Mr. Ogden, and Messrs. Muir and Edgar of the C. I. M. Beyond Batang for over a thousand miles no one has preached the gospel. I have stated these facts not as a census enumerator, or to let people know how few and far between my white brethren are. With these facts before you I want to ask if we are doing all we can to tell the world of Christ's love? Do n't neglect Christianizing America, or Tennessee, or Nashville, but at least evangelize China and Tibet. We will soon enter Tibet, if we have men and money. Do n't let Vine Street feel satisfied when she keeps one man on the field. Send out a dozen and then perhaps we will not be rebuked by our Savior, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

Is Cuba a Mission Field?

MELVIN MENGES.

Is Cuba a mission field? Does Cuba need the gospel? Should the Christians of the United States greatly concern themselves with religious affairs in this island? If, as some one has recently said, missionary effort should be measured by the needs of the field and not by the ease with which results are secured, the above questions will be fully answered by a few quotations from an article written by a Chicago newspaper man who recently visited Havana and directed an open letter to the Cuban people through the columns of the Havana Daily Post.

MELVIN MENGES.

He says, "This city has jogged along from low level to lower level of social depravity till it would seem the bottom must now have been reached." Referring to a certain form of vice that is being exploited, he says, "It is being operated in Havana with such publicity, abandonment, and wholesale cheapness *as could not be tolerated elsewhere in the world.*" Looking forward, he says, "Your future would be more hopeful if you were to have General Weyler returned to you; if your sewers were stopped up; if your pestilences and fevers should revisit you." "Cuba can not fail to suffer further enfeebled citizenship under such a wholesale flood of the *vilest stuff outside an orthodox perdition.*" As to his fitness to pass judgment on what he saw, he says: "Do n't think I am excited, or am a kid from a Protestant Mission enthused with a first reform spasm. Having lived in Chicago a quarter of a century I ought to be excitement-proof. When I say there is no other such terrible, open exploitation of vicious depravity *on earth* as you have in your midst, I speak knowingly. For reasons other than prurient curiosity I have gone into the underworld of the great cities of Europe and America, and the Asiatic metropolises that stretch from Hong Kong and Yokohama to Cairo. As a special correspondent it has been up to me to see things and 'make good.' I can assure you this is the only spot *on the globe* where the 'Underworld' is the 'Upper-world.'"

Could human language be stronger than this? Could words portray more vividly the awful failure of *government*

to uplift and purify society? No power will do what needs to be done here but that of the gospel of the Son of God.

But if the Christian people of the United States should not respond to Cuba's need for Cuba's sake, how about a response for their own sakes? The same correspondent says, "It would be safer for the United States that the old conditions be replaced than that her young men be turned into Havana at this time." They *are* being turned into Havana every year as business representatives, tourists, etc., and they are carrying the moral contagion home with them. A final quotation states this: "Who can measure the limits of the moral miasma? Its spreading influence is no more confined to that district, *nor to the Island of Cuba,* than the radiating ether waves from the sparker in the wireless station on Morro Castle."

It may not be so romantic to do or support mission work here at your very doors as at some remote spot on the globe, but surely there is no spot where the need is greater. It may *seem* more important to teach naked savages or pure heathen, but no call can be more imperative than that which comes from darkened hearts, whatever be the land of their dwelling place.

Matanzas, Cuba.

Glimpses Into the Home Life of a Medical Missionary.*

DR. LETA M. PICKETT.

Has it ever occurred to you how richly blessed is the missionary of the Cross? Not only is it his privilege to serve his Master in the neediest spots of earth, but when the time for furlough comes and he turns in search of red blood cells, you welcome him with open arms into the comforts of your homes, and give to him the sweet fellowship for which his soul has hungered during the years abroad.

DR. L. M. PICKETT.

It is bliss to be in your homes here, but do you know that we yearn, O so many times, to have you in our homes over there? Yearn to show you the true conditions, the suffering, neglected masses, and the transformation that the gospel brings?

In the Philippines we wish we might show you the struggling congregations of our brown brothers, the half-finished bamboo chapels and the hundreds of sickly babies that good feeding and care might save; might have you realize with us that there is a country of 8,000,000 of people with less than a dozen hospitals; might have you rejoice with us over the 1,010 converts of the past year and might have you *hear* with us our native evangelists say, when word comes that their meager salary of $10 a month must be reduced, "We are not working for money, but for the Kingdom of our Lord Jesus Christ."

Should you visit the city of Laoag, that city of 40,000 inhabitants, 250 miles north of Manila, where Christmas is as hot as the Fourth of July; where jars on women's heads serve as city waterworks; where the pigs are the sewers, and where tiny wicks in tin vessels serve as gas and electricity, you will see on the front of a large, two-story Spanish building the words, "Christian Mission Dispensary." In four of the eight rooms of this building the medical work is carried on; there is the dispensary, the drug room, the operating room and hospital (?), while in the other four your medical missionaries and family have lived.

Suppose you are with us on a day filled with the ordinary run of patients. Some will begin coming by daybreak, and by the time breakfast is over some ten or fifteen are waiting in the dispensary. The three native helpers come in from their various homes. One proceeds to clean the tables, prepare the antiseptic solutions and bandages; an-

*R. A. Long, of Kansas City, has pledged $7,000 for a new hospital at Laoag.

other gets the quinine tablets for a small boy, a bottle of castor oil for a second, and some epsom salts for a third; while the other helper assists the doctor. They care for the patient with the tropical ulcers on his legs; prescribe for the one with dengue fever; clean up and then doctor the baby with itch-covered scalp and ears; dress the wounds of patients operated on a day or two before; pull the tooth for a little girl; give the syphilitic a bottle of potassium iodide; remove a grain of corn from a child's nose, and examine the chest of a tuberculosis sufferer, giving at the same time advice that in all probability will never be followed. Then possibly Doctor spies the little marasmus patient that has just been brought in, a little two-year-old, but in development only a babe of that many months—a pitiful sight, resembling in my imagination a little famine sufferer of India, so thin, and O so dirty! for the Filipinos do not believe in bathing in times of sickness, be that sickness long or short. Doctor assures the mother that warm water and soap will be beneficial rather than injurious, gives her some worm medicine and a bottle of malted milk, and turns away with an aching heart, longing for a hospital to put the little one in, where it may have proper care and feeding and its mother receive Christian instruction at the same time. All patients are given gospel portions or religious tracts when they leave the dispensary. And so the morning passes. If it is in the time of a cholera epidemic, there will be calls to cholera homes as well.

After dinner, during the rest period, is the favorite time for the fish-sellers, returning from the market, to stop for medicines, or for some one to call from an outside village.

By 2.30 the horses are saddled or hitched to the buggy, and doctor, together with a medical helper, is off to see the sick of another town, while the "Senora Medico" looks after the dispensary and directs the assistants during the afternoon.

The day is full and the evening's record shows 100 to 150 of the needy ones of earth cared for.

Then suppose you are in our city on

MISSIONARIES OF THE FOREIGN SOCIETY ON THE CONGO.

Standing, from left to right: C. P. Hedges, Dr. L. F. Jaggard, Mrs. Jaggard, Dr. Dye, Mrs. R. S. Wilson, Mr. Wilson. Seated, left to right: Mrs. A. F. Hensey, Mr. Hensey, Mrs. C. W. Moon Mr. Moon, Mrs. Herbert Smith, Herbert Smith, Miss Edna V. Eck.

the first Tuesday of any month, we would invite you to attend our conference of evangelists and preachers, which is held on that day at our home. Some eighteen to twenty-five come in, either on horseback or on foot, traveling from five to twenty-five miles in order to be present. In the morning the program begins by an address on the needs of the work. This is followed by reports from the evangelists and churches. Then an hour is spent in Bible study and another in sermon outlines. After this comes dinner, a semi-Filipino and semi-Americano meal, in which we all sit down together. One of the most enjoyable and profitable hours is that which follows the noon-day meal. It is then that we join in the practice of the new hymns which have only been translated into the Ilocano language about two years. Hours of Bible study and sermonizing follow; then a period for questions or papers from the leading evangelists. Thus the day closes, and they leave for their homes with arms laden with Bibles and tracts and their minds stored with food for the coming month.

We count it our duty and privilege to look after the *Americans* when they are sick as well as the Filipinos. Those suffering from typhoid and dengue fevers, pernicious malaria, digestive troubles, gunshot wounds, smallpox, and general nervous breakdowns have been cared for in our home.

But it is not only with the Filipinos of the coast plain and with the Americans that your doctors in the Philippines have to do. The wild tribes of the mountains, untouched alike by Roman Catholicism and Spanish civilization, come in for their share. These children of nature, dressed in their breech-cloths and short jackets, with dirty rags wrapped about their heads, come down to the coast-towns to trade. The civilized Filipinos look upon them as suspicious characters; hence we invite them to our home. We cook their rice for them, play and sing the gospel songs to them, and in the simplest of language tell them of Jesus and His love. In other words, we entertain and teach them as you would children, and when night comes we spread down mats on our dining-room floor, and there they sleep. As many as twelve have stayed with us at once.

Possibly some of you sisters would not rest well if you knew that a dozen head-hunters were sleeping in the next room; but these people have proven themselves trustworthy and appreciative of kindness. Doctor has visited and taught in many of their mountain villages, and during the past two years there have been forty-four conversions among the two mountain tribes with which we come in contact.

They already believe in a Great Spirit, but their lives are steeped in superstition and sin.

Is there any reason why we should longer withhold from them the light of life as revealed in Jesus the Christ?

O, friends! let us respond to all the needs in all the fields in the name of our all-powerful Master and go forth with sharpened sickle into the harvest of our Lord.

Laoag, P. I.

An American Preacher in China.

O. G. HERTZOG WRITES OF CHRISTIAN UNITY.

We have finally reached our destination, Mrs. Hertzog coming up from Nanking while I went on to Hankow to attend the great conference on evangelization. I feel our coming has been providential and everything seems to conspire together to guide our way and bring us forward to an opportune time. We did enjoy our stay in Japan so much and reached Shanghai in ample time for the great conference. The Committee on the Bible College or the Bible Teachers' Training School arranged to travel together on the boat to Hankow, and I was invited to sit with them. About every denomination north and south of Mason and Dixon's line was in conference: Southern Baptists and Southern Presbyterians, the conservatives of the conservatives, and yet no discord, no party shibboleth was trotted out—all sought the will of the Lord and the true

ground of unity. For three days and nights the Bible college was discussed and prayed over as we journeyed together on the boat to Hankow. A policy was agreed upon and the movement fully inaugurated and a Bible college projected after the order of the White Bible College of New York City—"Praise God, from whom all blessings flow." The conference at Hankow was the largest thing yet undertaken looking to the evangelization of China. Eleven provinces were represented and delegates from Manchuria and Formosa. A number of dialects were spoken, but the addresses were given both in Chinese and English, and some of these natives astonished me by the breadth and sweep of their vision. Some of the addresses by natives would have been a credit to our National convention. Some two hundred and forty native delegates and seventy-five foreign and thirty-five missionary organizations out of the forty that operate in China. Such unity and Christian bearing toward each other, such devotion and earnest prayerfulness if found in our National conventions would revolutionize our giving. For seven days these people had every phase of evangelistic work under consideration. At night every available chapel and suitable hall was filled and preaching carried on by visiting delegates: Cory, Titus, and Garrett speaking somewhere every evening. The whole city was stirred and many inquirers. There were some four hundred or more visitors present beside the delegates and a goodly number of our native evangelists. Brother Shi made the first address that stirred the convention and gained applause. Brother Garrett was made corresponding secretary and given a stenographer, and a native Christian was made president. I was the guest of Bishop Roots and found him a delightful Christian gentleman. At the close of the conference I went to Wuhu, where our Advisory Committee met to consider all questions affecting our work. For three days and nights these matters were gone over patiently and prayerfully, some nights until one o'clock in the morning. When I saw the possibilities and great need of our work here I felt like returning to the United States and spending the rest of my days in arousing the churches to a realization of what the Lord was laying upon them and the challenge he was making. China is the greatest mission field in the world. I was glad to meet so many of our earnest workers.

Chu Chow, China.

Revival in China.

WILLIAM REMFRY HUNT.

No thoughtful student of current human history can fail to be impressed with the significance of the religious movements which are to-day in all the Far East spelling out nothing less than the greatest regeneration since Pentecost. Nor is the revival in its interests confined to the common people. The leaders are in the great awakening. The students are among the most deeply interested. The government schools, the native press, the educational reformers, are a unit in admitting the failure of the old régime. A new era dawns.

W. R. HUNT.

Our own mission is in the vanguard in the revival movements. All our missionaries are young and alert to the finger tips. It is the time to keep in step with the greatest advances ever made in the non-Christian world. The problems here are unique and serious. The ancient and defiant faiths of heathenism are waning. The most delicate and statesman-like qualities in adjustment and wise adaptation are necessary in order to woo and win the devotees of these wonderful and elementary systems to the new life. The leader who can see truth even though it be covered with débris, and with the prophetic fire and brother-heart touch it

into new responsiveness, is the man that is needed in the foreign mission field.

The revival movements in China are real spiritual revivals. This is so from the Siberian plateau to the borders of India. In Peking, Nanking, among the Miao tribes, and on to the borders of Tibet the waves of revival are being felt with remarkable blessing. It is calling for the songs of doxology and the pæans of benediction among all the native churches. Sins have been uncovered, confessions have been made, new visions have been vouchsafed, consecration vows carried out, homes cleansed, and society purified; these are some of the fruits of the revival which is the direct product in the workings of the Holy Spirit through the faithful preaching of the gospel and its lived-out evidences in the lives of the believers.

Our own meetings at Nanking, Wuhu, Chu Cheo, Lu-Chow fu, Nantungchow, and at the outpost stations, have been markedly blessed. In the meetings we had the joy of conducting at most of these centers the preaching, both by the native evangelists and the missionaries, had but one theme, and that of the Cross. The gospel was preached at full length and in all its proportions. Faith, repentance, and baptism were demanded. It was emphasized that a holy life was conditioned on a surrendered and an obedient life. Clean vessels were shown to be usable vessels. In most of the meetings we conducted we had special lectures to the student bodies. It won them to a new cliéntile of friendship. As they became more assured they attended the evangelistic services. By comparative, analytical, and strategic methods, letting the Scriptures explain the Scriptures, using their classics to aid the idea, delicately feeling the quest in their minds after God and the ever-redeeming Savior, we had the real joy of leading many of these to the Lord Jesus, whom to know is life eternal.

The time has come in China, as in other lands, to *specialize in evangelism*. The educational work is imperative and needs the ablest men in its colleges and classrooms; but *the evangelistic work is supreme*. It calls for the highest and best. It needs the finest judgment, the most cultured graces, the largest sym-

The Oregon's First Trip.

The Mission Steamer Oregon landing at Bolenge. This boat was built largely by our churches in Oregon. I. W. Gill, of Wichita, helps support the boat as his Living-Link, giving $600 a year for this purpose.

pathy, and, above all, the most sacrificial consecration in all of the exacting calls it makes upon one's strength, the roughing of it in travel, the absence from the loved ones at home, the minimum of comforts, and the maximum of toils, and that without the most nourishing menu card even when you feel your appetite is the best thing you've got nearest within a hundred miles to a toothsome morsel. But these are trivialities to the results. China needs Christ! Evangelize China quickly, or lose! The empire is about to embrace a new religion. Let the Christian churches realize this supreme opportunity and send us men and means to interpret the evangel in the terms best suited to the needs of these wonderful peoples.

Wuhu, China.

Needed Men and Money for Japan.*

C. E. ROBINSON.

I notice that the name of the Foreign Christian Missionary Society in its cable address is *Go*. It is word from the lips of Jesus himself. It describes the work of this society. They are on the go: they get missionaries to go; they form big plans and make them go. But without the fuel of men and money they are as helpless as an engine without coal. They can't make anything go. The fuel they are asking for this year is twenty-five new missionary families and $500,000. If every disciple of Jesus Christ will contribute as the Lord has prospered him this amount will be raised with an abundant surplus.

C. E. ROBINSON.

We are earnestly praying that the goal will be reached. In Japan as a whole there is about one man out of six hundred in the fold of Christ. The other five hundred and ninety-nine are lost in the wilderness of superstition, Buddhism, and agnosticism. We need our proportion of men and money to help save the lost. In Sendai District our mission has six Japanese pastors. The population of this district is three million. That means one Christian preacher to 500,000 people. There are other missions at work here also, but scores of villages and even small cities are still untouched. They will remain untouched indefinitely unless we receive reinforcements.

Within fifty miles of Sendai is a city of 45,000 people without a missionary. A little further on is another city of 30,000 with no missionary. It would be a great advantage to the work to have a man in each of these places. The Japanese would welcome his coming. He would at once be asked to teach English in the middle schools and thus be brought into contact with the most promising young men of the community. He would make the acquaintance of many teachers and leading citizens. He could have English Bible classes. He could do evangelistic work in the city and in the villages of the outlying district. He could raise up Japanese workers.

We need more money. The present force of missionaries and preachers could do more if they had more to do with. It takes a big amount of money to rent preaching-places and travel. In America the preachers usually find a Christian home glad to entertain them; in Japan Christian homes are scarce; both missionaries and Japanese workers have to put up at a hotel. We need money for church buildings. Two congregations in this district will buy the ground whenever the mission can put up the buildings for them. In two cities where we have work the price of land is advancing every year. To buy a lot now would save money, but we have no funds to invest.

We need both men and money for Sunday school work. The children in

* Sendai is one of four similar districts occupied by the Foreign Society in Japan.

Japan are everywhere ready to listen to the story of Jesus. Schools well conducted are always well attended. The only difficulty is in finding workers enough and money enough to carry them on.

At Christmas time I passed by a shop window in Sendai lighted and decorated for the season. A little Christmas tree mounted on a glittering music-box turned slowly round and round, displaying in endless succession a wealth of gifts. From the little metallic throats in the music-box came the hymn of the Nativity:

"Silent night! Hallowed night!
On the plain wakes the strain
Sung by heavenly harbingers bright,
Fraught with tidings of boundless delight;
Christ the Savior has come."

My soul was stirred to its depths. The simple music was full of meaning to me. I had heard its sweet story from childhood; I had experienced the peace and good-will that Jesus came to bring. But hundreds of Japanese boys and girls passed that window, to whom the music and its story meant nothing. For aught they knew of the Savior, he had as well never have come. He died for their sakes, but they never have heard it. What would Jesus like to have you do for these precious boys and girls? They are walking in the darkness of ignorance. Without your help they will die in sin. Give to the Lord of your abundance. With consecrated men and consecrated money we can bring them light and salvation.

Notes of Travel in India.

F. M. RAINS, SECRETARY

I reached Columbo, Ceylon, from Australia, October 12th, and sailed from Calcutta for Hong Kong and Manila, December 6th.

During the seven weeks in India I traveled 4,200 miles, visited some twenty-five cities and towns, visited all the mission stations of the Foreign Christian Missionary Society and of the Christian Women's Board of Missions except one of the latter, saw hundreds of heathen temples, and thousands in heathen worship. During all these travels never missed a train nor a connection, reached each point when expected, lost nothing, have the umbrella with which I left Cincinnati, August 24, 1910. How is that?

For the number of missionaries employed, for the amount of money expended, for the time we have been at it, no mission in India is doing more for its redemption, under God, than is our own.

One morning, driving from Damoh to Hatta, a distance of twenty-four miles, in company with Charles E. Benlehr and Dr. G. W. Brown and Mrs. Rains, we saw no less than two hundred wild deer feeding in the green wheat fields. The missionaries shot a deer. The Secretary shot, but—missed. It is wrong to take life!

It is said that no less than twenty thousand persons die annually in India from snake bite. However, I did not see a live snake in the country, and only one dead. But I did not hunt for any.

December 5th I visited Serampore, fourteen miles from Calcutta, the scene of the labors of William Carey. Went to the tomb in the mission cemetery where he and his two wives are buried. He was born in England, August 17, 1761; reached India, November 11, 1795; died June 9, 1834. His name is one of the greatest connected with the history of India. He was an English Baptist.

When in Serampore we visited Serampore College, founded by William Carey. It is now being repaired at a cost of over $100,000. It has been doing service for about one hundred years. Plans are being perfected for a new and larger life of this institution. We took breakfast in the house in which Carey lived from 1823 to 1834. This college building is larger than our own Transylvania University, Lexington, Ky. The great splendid stairway was donated by the King of Denmark at a cost of

$5,000. He also gave a large mission bungalow.

Here is a joke on the Baptists, founded on actual fact. Some Indian Baptists, of the American Baptist Mission, living in one part of the country, while visiting in another locality fell in with some Baptists of the English Baptist Society. On Sunday they all met at the table of the Lord together. This was natural and Christian. When the brethren of the American Baptist Board returned to their home and reported their visit and their fellowship with their brethren, the church, in charge of an American missionary, suspended the brethren from church privileges for three months for the grave offense of communing with their own brethren of the English Baptist mission! Of course this incident does not represent the spirit and teaching of the great Baptist communion.

There are few cities in India. Its stupendous population consists of farm-laborers. India is one vast farm—one almost interminable stretch of fields. It is a beautiful country—beautiful rivers, beautiful mountains. It is a land of abundant life. The jungles are full of animals, the air is alive with birds and fowls of almost all kinds, the waters are alive with fish. Vegetable life is abundant and varied. The Indian loves his native land with an intense love. The missionary is pleased from the first, and when he remains long comes to have an absorbing interest.

In our church at Harda the following tablet occupies a prominent place: *"In memory of G. L. Wharton, Pioneer Missionary of the Christian Mission and Organizer of the Work in Harda."*

An English officer told me that one hundred years ago the Hindu would have murdered a man for killing a monkey, but now they are pleased to have you kill them. Next they will probably be killing the pests themselves.

Mistakes are sometimes made in the administration of missions. This is to be expected, because men are human. One great mistake is to permit a new missionary on the field to assume the responsibility of any work for the first year or two. He should give *all his* time to the language. Nothing should be permitted to interfere. If he does not get a good start on the language the first year or two, he is likely to blunder in it all his life. One of the chief hindrances to the spread of the gospel is the language imperfectly spoken.

We visited the "Martyn Pagoda" at Serampore. This was a Hindu temple. For some reason they deserted it. It is small and looks much like Alexander Campbell's study at Bethany. Here

Dr. C. C. Drummond baptizing converts at Harda, India.

Henry Martyn lived for a time; here many prayer-meetings were held; here marriages were performed. It became so famous that Lord Curzon ordered it restored and a tablet put up on the inside. The ground and building now belong to the city of Serampore, but no one molests it. It is a sacred spot, and so recognized by all.

The first mission press was started by John Lawson, of the English Baptist Mission at Calcutta. That was about one hundred years ago. He died in 1825. John Lawson was worthy of a monument, and one was erected to him and is found in the English Baptist Church in Calcutta. The press he started continues its mission of usefulness to this day. It not only pays all expenses, but earns a profit of about $5,000 annually. This reminds me that the English Baptists have about thirteen missionaries in Calcutta, do work at some thirty places in the city, and have some two thousand members. But they have been at it for a long time, and it takes time in India to do things.

The tiger destroys many people in India. Statistics show that he kills about eight hundred persons every year. In the neighborhood of Pendra Road, a mission station of the Christian Women's Board of Missions, a "man-eater" killed thirty people within thirty days. The government offered a reward for his head, and finally an English officer succeeded in killing him. The husband of Mrs. Lohr, our missionary, was killed by a tiger some twenty years ago. I saw an altar erected to the tiger and an offering on it. This is supposed to insure safety. It is cheerful to know that, while the tiger kills about eight hundred yearly, about sixteen hundred tigers are killed during the same time. It is only a question of time when he will be compelled to surrender.

There are many signs of promise in India. The caste spirit is yielding. The high-caste eat with the low-caste or no-caste. Widows of high caste are now being married. There are movements among the Indians to suppress child-marriage. This is especially true in the native state of Baroda. Schools are multiplying and the grade is rising. Less respect is being paid to the Brahman. He does not receive presents as in the past, nor does he receive the "salaams" of the people as in former times. Old temples are decaying and few new ones are being erected, while the number of churches and schools is being rapidly enlarged. Reform sects are springing up in different parts of the country, trying to adjust the old faiths to the new order. There is a rapid increase in the number of Christians, and all Christian work is being enlarged.

While at Deoghar I baptized four young women upon request of the missionaries. A tank was filled with water in the mission compound, which made a very good baptistry. The missionaries here are Miss Gordon, Miss Lackey, from Fayetteville, Ark.; J. C. Ghormerly and wife, a son of Brother Ghormerly, of Portland, Ore. A good work is being done and the missionaries are well and happy.

While in Calcutta we were the guests of Herbert Anderson, an English Baptist missionary for twenty-four years. He took us to Kalighat, the famous heathen temple. We witnessed the sacrifices of two goats. The value of the goat is about fifty cents. The head of the animal is cut off at one stroke of the knife. A number of sacrifices had been made in the earlier part of the day. There was much blood and filth before the image of the cruel goddess Kali, who is always black. Nearby were many worshiping the sun.

Wages are not high in India. A native switchman on a railway and the native servant in a private family receive seven rupees, or about $1.90 per month. The farm hand receives much less, or about four rupees, or $1.08, per month. Of course wages vary in different sections, and there is a somewhat upward tendency in prices now. However, the missionaries told me that you paid about as much for labor in India as you do in America; that one man in America would do as much as a whole company in India.

Dr. G. W. Brown, the President of the Bible College, was with me all the time I was in India and interpreted when I spoke, which was almost daily and from one to three or four times. We spoke to churches and orphanages

and colleges and schools and classes; to lawyers and Brahmans, large crowds and small companies; we spoke in chapels and churches, on lawns, at receptions, in parlors—everywhere, anywhere, any time, day and night. It was a stirring campaign for India. No one could wish for a better interpreter than Dr. Brown. He is a leading Hindi scholar, a man of broad information, a ready speaker, and possesses the knack of handling a crowd, large or small.

We took Thanksgiving dinner at Damoh, in the home of Misses Griffith and Fleming. All the missionaries and children present with Mrs. Rains and myself made a company of fourteen. We had deer and wild peafowl. Dr. Brown killed both the day before. They were fine—at least equal to an American turkey. The dining-room was decorated with the Stars and Stripes and the Union Jack. The fellowship was most delightful. The hostesses are superb housekeepers as well as good missionaries. Miss Olive Griffith went out from Nebraska and is supported by the First Church, Lincoln—H. H. Harmon, pastor. Miss Jennie V. Fleming went out from Columbia, Mo., and is supported by that church—M. A. Hart, pastor. She was educated at William Woods College, Fulton, Mo.

While in Calcutta I visited the grave of G. L. Wharton. He was our first missionary to India. Indeed he was our first missionary of the Foreign Society to the heathen world. He won our first convert in a heathen land. It was he who led in the agitation for a Bible college in India. It is fitting that he should sleep in India soil beneath India's sky. For her redemption he gave his all and even life itself.

What a wonderful country is India! There is only one India. Its marvels are its own. There is the plague, the black death; India invented it. The car of Juggernaut was also India's invention. So was the suttee; and within the time of men still living eight hundred widows willingly, and in fact rejoicingly, burned themselves to death on the bodies of their dead husbands in a single year. And eight hundred would do it this year if the British Government would let them. Famine belongs especially to India. India has two million gods and worships them all. On top of all this she is the mother and home of that wonder of wonders, *caste,* and also that mystery of mysteries, the Satanic Brotherhood of the Thugs.

Mark Twain, who spent some time in India and who wrote one of the most interesting and instructive books on the country that I have ever seen, correctly characterizes it as follows: "The land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of famine and pestilence, of genii and giants and Aladdin lamps, of tigers and elephants, the cobra and the jungle, the country of a hundred nations and a hundred tongues, of a thousand religions and two million gods, cradle of the human race, birthplace of human speech, mother of history, grandmother of legend, great-grandmother of tradition, whose yesterdays bear date with the moldering antiquities of the rest of the nations,—the one sole country under the sun that is endowed with an imperishable interest for alien prince and alien peasant, for lettered and ignorant, wise and fool, rich and poor, bond and free, the one land that *all* men desire to see, and having seen once, by even a glimpse, would not give that glimpse for the shows of all the rest of the globe combined."

Bay of Bengal, S. S. Arratoon,
December 15, 1910.

Some churches give for missions every week. It is well to observe the March Offering even where this is true. There are many who do not subscribe weekly who can thus be reached.

Giving in Africa That Counts.

HERBERT SMITH.

On September 25, 1910, the Lotumbe church increased its membership by twenty-one and five days later increased its evangelistic force by three. Thus has the work grown from the coming of the first evangelist, two years ago, until to-day there is a church of one hundred members, and, what is better still, these one hundred young converts support ten of their own number in preaching the gospel.

The addition of the three extra evangelists came about in this wise: It was time for the evangelist to return to the field. Enough rods had been subscribed to send the previous force out again, but these men wanted to take back more preachers. They said, "The land is very great and the people are calling for more teachers." We replied, "If more rods are given, more teachers can go; but the treasury is empty now you are paid." This was Friday morning. The same evening at Christian Endeavor the topic was about returning good for evil and leaving vengeance unto the Lord. In the course of an enthusiastic and crowded meeting, in which several of the newly-baptized converts took part, the thought was developed that if they had been left without the gospel for many, many years, and their fathers had died in their sins, they were not to treat other people the same way, but give them the gospel at once. This was the moment to ask if the evangelists were to return to their fields alone. "No," they said; "we have given, but we will give more. Write our names down." In a short time enough was subscribed to support a man and his wife, and next day more and more rods were given until the third person could be sent. The total offering for the week was nine hundred rods.

If, as some think, one rod is equal to these people as much as ten cents are to us at home, their offering would represent $90. Surely it can be said of the Congo churches that "their deep poverty abounded unto the riches of their liberality."

These evangelists will return to the field happy because of the support of the home church. They are bent on building a house unto the Lord in every

Class of Evangelists, being taught and trained by Dr. Royal J. Dye, at Bolenge, Africa.

town they preach. In some of these towns there are no Christians; but they will build the house for the Christians who one day will worship the Lord therein. Faith will have its own reward.

Already the light that is helping many out of the forest of sins in distant towns is also brightening the path of those who dwell at Lotumbe. Since Elia, the chief, has become a Christian, his fellow-townspeople are seeking to walk in the path that leads to Christ. A few days ago the oldest man in town came and said that he wanted to be put down in the water as those twenty-one persons were the previous Sunday. This white-haired old man can not be far from the grave. His opportunity is nearly gone. He has waited through many weary years to see the light of the Son of Righteousness. He is now old, and maybe he can not discern this great light now that it is here. His own sins and the sins of his forefathers have drawn so thick a veil before his vision that he may not see the light. We can only teach and pray that what seems impossible to us may not be impossible with God.

We also pray for hundreds like him who sit in the valley and shadow of death.

Lotumbe.

What God Wants You To Invest in Chuchow.

DR. ELLIOTT I. OSGOOD.

The evangelization of this world is a business proposition. Your sympathy, your prayers, your encouraging letters, are just as much needed now as when Robert Morrison first landed in Canton, China. But money for salaries, building of homes, schools, hospitals, and churches, literature, travel, and Chinese helpers must be forthcoming on a very large scale if China is to acknowledge Christ as King of kings. The measure of your sympathy and the sincerity of your prayers must be judged by the manner in which you use your God-given wealth for this great work. We feel, therefore, that we are wholly in line with God's plans for evangelizing Chuchow District when we call your attention to the workers, buildings, and equipment now used or needed in this field.

What We Have.—Over three thousand square miles and, at the last estimate, two million people are to be covered from this center.

At Chuchow city, the central station, are located the foreign workers, with main schools, hospital, and central congregation of Chinese. The greatest number of missionaries located here at any one time during the twenty-one years in which mission work has been carried on here, is two families and one single lady. At the present time there is just *one family*. Mr. and Mrs. Dannenberg and Miss Clark are all home on sick leave and the mission has no extra workers to place here in their absence.

We have here land for a hospital plant. The money has been given by Mr. and Mrs. J. M. Tisdale to erect and equip the hospital building. There is a chapel capable of seating two hundred people. The attendance at some of our conventions reaches four and five hundred. It is the largest audience-room in the district. The building was erected fourteen years ago at a cost of $700 gold. There are two foreign residences: one for the doctor and one for the evangelist.

A small girls' school is carried on in small side buildings. A boys' school is conducted in rented Chinese buildings.

In the district we own land and chapel at one place, land and two other places for chapel purposes; the Chinese have erected a little thatched building on rented land at a fourth point, buildings at four other points are rented and used for preaching-halls and evangelists' residences, while services, more or less regular, are held in homes at three more

* Chuchow is only one of seven similar districts which the Foreign Society occupies in China. Chuchow District is the most sparsely settled of all.

points. A day school is being conducted in one of the rented chapels. Such is the present equipment.

What Should Be Added Within Five Years.—1. Two single ladies and their homes. December 24th, at our annual convention, forty-eight candidates were baptized, and only six of them were women. We have had a single lady in this district but a year and a half during these twenty-one years. The problem of evangelizing the women has scarcely been touched, as can be noted by the proportion of baptisms. Their home should be erected at once, that they may have a place to call their own when they are sent.

2. A new church building. Our local Sunday school averages nearly 200, and often 250 are in attendance. Classes have to be held in the hospital and school buildings, some distance away, in order to do proper justice to them. The present building is severely plain and simple, with no conveniences for women's work or Sunday school classes. $700 gold could not build an elaborate building.

3. A school man and his family should be added to the force, and a residence built for them. 115 new converts were baptized this last year. The large part of these have no school facilities for their children. The present schools have to be cared for to the detriment of the hospital work. There are but three schools to give Christian education to the children in the district. A central school plant must be erected in Chuchow, and tributary primary schools should be planted in all the preaching-points. One man's whole time should be given to this problem of Christian education.

4. Buildings for a boarding-school in Chuchow. Some of the preaching-points are twenty-five miles away. None are nearer than five miles. Primary work should be done at the outpoints, and then the children should be placed in the boarding-school, for the closer supervision of the foreigner.

We now have eight evangelists, six medical assistants (who carry on the hospital evangelistic work), five Chinese school teachers (only one of whom has

Dr. E. I. Osgood baptizing 48 candidates at Chu Cheo, China.

been educated in a school where aught but Chinese classics are taught), and some candidates for the ministry who are wholly uninstructed. We would have a force of twenty evangelists and twenty well-equipped school teachers working in this district by the end of the next five years. We must have not less than three families and two single ladies as the regular force at this station to direct the work.

India Needs Reinforcements.

DR. JENNIE V. FLEMING.

The last mail from home brings us this word, "We can not increase the force," and we realize it is only too true, with a deficit of $39,000 in the General Fund. But the people at home can not know what it means to us and to the work to receive this word. You can not know how eagerly we watch the INTELLIGENCER and the other papers to see if some one has been appointed to India. Nor do you realize what a disappointment it is when we find out that "no one is coming this fall."

We have been earnestly praying for more workers. Every station is undermanned and needs at least one or two more missionaries. The missionaries on the field can hold the work already begun, but that is not enough. We must enlarge our work, we must press forward.

Damoh is calling for an evangelist; the need is imperative. The work that is being done in the orphanage, town schools, zenanas, and hospital must be done. It is preparing the ground and sowing the seed. But it is not enough. We need a missionary whose whole time can be given to following up this work. People come to the hospital from villages all around. They hear the word and often show great interest. Then they go back to their villages and often do not hear the gospel again for months. An evangelist would follow up these people, would go to their villages and teach them, and we believe many of them might be won to Christ who are now allowed to drift away and be lost because we have n't enough workers to carry on the work.

We can not play at missions and expect to win the world to Christ. We must have reinforcements. Our very best and strongest men and women are needed to help in this Christ-given task. India's people will surely be won to Christ. Shall we not have our part in this blessed work?

Damoh.

Briefs from the Workers and Fields.

JAMES WARE reports two baptisms in Shanghai. One was from Tsungming, the other was from the Girls' School.

DR. L. F. JAGGARD, of Longa, Africa, reports fifty-eight baptisms at Bolenge, twenty-one at Lotumbe, and five at Longa.

R. A. MCCORKLE, of Osaka, Japan, writes: "Three baptisms since I last wrote. We have had a total attendance of about 800 at our different Christmas exercises."

DR. C. C. DRUMMOND reports two baptisms at Harda. At one of the outstations, twelve miles away, plague has broken out, so the work is closed there temporarily. There are several families almost ready for baptism at that point.

DR. JENNIE V. FLEMING reports 1,137 patients in Damoh in one month. The total number in attendance being 2,438—an average of ninety-three a day. The people from the villages who were treated number 355.

MR. AND MRS. O. G. HERTZOG arrived in Shanghai, China, December 1st. They spent two weeks with the missionaries in Japan. Mr. Hertzog attended the Evangelistic Conference at Hangkow, China. Mrs. Osgood went to

Shanghai to meet her parents. They will all spend Christmas in Chuchow.

P. A. SHERMAN, of Hatta, C. P., India, writes: "Last week in a village near here I had a conversation with two earnest young men who are thinking deeply on the question of religion. Their questions were sensible and thoughtful. I shall follow them up with the best instructions possible for me to give."

DR. OSGOOD, of Chuchow District, China, writes: "At Wu-yi, ten miles east of Chuchow, three farmers, heads of their households, were recently baptized. In the San-chieh District, twenty-five miles north, there is quite a circle of Christians among the farmers. As the railroad passes through here the outstation is being moved from Chiho to San-chieh. The last of November two farmers and the wife of one of them, a school teacher, one of his pupils whose widowed mother is a Christan, and a blacksmith were baptized in an irrigating pond in the hollow of the hills. Evangelist Wang is at present living out in the country in the home of one of the farmers until he can rent a place on the street.

DR. AND MRS. MACKLIN with three of their children reached Nanking, November 27th. A great welcome awaited them. They are very dear to their foreign and Chinese friends. It never takes the Doctor long to get back into his work. Their three older boys are in America studying. The dividing of the family is one of the heaviest crosses the missionary is called upon to bear.

Are We Able To Do It?

GIVE HALF A MILLION FOR FOREIGN MISSIONS.

The following note was sent out to a few of our preachers:

"The Topeka Convention adopted the following watchword for the year: *$500,000 for Foreign Missions and twenty-five new missionaries.* Do you think the Disciples of Christ are able to give that amount? Do you think we ought to give it?"

The following are the answers. They have the ring of victory in them.

Give $500,000? To give less is simply to trifle with God!—GEO. W. KNEPPER, Wilkensburg, Pa.

1. The Disciples are well able.

2. They should not think of doing less. It will greatly prosper them.—W. S. LOCKHART, Houston, Tex.

The Watchword for 1911 is splendid: $500,000 for Foreign Missions! Can it be realized? Yes, most assuredly, if each Disciple will do his duty.—R. S. CAMPBELL, Virginia, Ill.

Notwithstanding the fact that we are under heavy obligations here because of our new building, I heartily favor and indorse the Watchwords of the Society for 1911.—R. H. MILLER, Buffalo, N. Y.

The Disciples of Christ would quickly give $500,000 to save the lives of half their number. They should certainly be ashamed to withhold it from that cause for which the Master gave His life.—M. G. BUCKNER, Owensboro, Ky.

The Watchword adopted at Topeka, "$500,000 for Foreign Missions and Twenty-five New Missionaries," is all right. Let us prove God; we are abundantly able and should do it. Not to do it will be a sin. See Malachi 3: 10. Let 's try it one time.—W. H. BOOK, Columbus, Ind.

The resolution of the Topeka Convention is right. We *can* give $500,000 for Foreign Missions. We *ought to give it.* We *know that we ought to give it. It is a sin if we do not give it. Every one who does not try to reach this reasonable, this attainable work is guilty.*—MARK COLLIS, Lexington, Kentucky.

Half a million from a million and a half does not seem like a large proposition, does it? I presume the solution is a deeper consecration of heart and pocketbook. At present neither the size of the church nor the wealth it represents indicate the amount of missionary offering. Unfortunate!—JOHN P. SALA, Dayton, Ohio.

Great opportunities call for great consecration. Great consecration finds expression in generous giving. The magnitude of the present opportunity ought to lead the

Disciples of Christ to a consecration that would make the giving of $500,000 this year for Foreign Missions an easy task. If we get the vision the victory will surely follow.—W. C. HULL, Pasadena, Cal.

The Disciples of Christ can do it, "they are well able;" therefore what they can do they ought to do. I believe the rising tide of missionary intelligence and of enthusiasm, therefore, for this divinest enterprise, together with the deepening sense of loyalty most certainly pervading our churches, will, working in His name and spirit, bring us to this consummation.—STEPHEN E. FISHER, Champaign, Ill.

Can the Disciples of Christ give $500,000 this year to Foreign Missions? In other words, can each of us give approximately forty cents during the entire twelve months to discharge the heaviest responsibility God has laid upon us? If any among us find it impossible to give this fraction of a penny each week, surely there are enough of us who can multiply it with dollars to make up the amount.—WM. DUNN RYAN, Youngstown, Ohio.

Is $500,000 too much? Representing a church which last year gave more than $4 for every man, woman and child in our membership, for Foreign Missions, perhaps I have a right to say that fifty cents per member for 1,000,000 people is not extravagant. It does sound good to hear you talk in terms of millions. It appeals to men who do big things. Let us get the whole missionary business out of the column of cents. The ultimate solution of the missionary problem is to state the facts to converted people. The size of a church should be measured by the volume of its missionary gifts.—JOHN R. EWERS, Pittsburg, Pa.

The Watchword adopted at the Topeka Convention, "$500,000 for Foreign Missions and Twenty-five New Missionaries," indicates that we are growing in missionary knowledge and zeal. That we are well able to do this there can be no doubt, since God has greatly multiplied our numbers and wealth. Within the next five years we should be giving a million a year to Foreign Missions.—J. A. BARNETT, Galesburg, Illinois.

"$500,000 for Foreign Missions and Twenty-five New Missionaries for 1911." This was the recommendation of the Topeka Convention. Are the churches of Christ able to do this? Ought they to do it? Yes, they both can and ought! Nothing would so advance the Kingdom of God in the homeland as the accomplishment of this worthy object. Let *all* the churches share in this great enterprise.—WALTER SCOTT PRIEST, Wichita, Kan.

In the light of the sacrifices of the world's Redeemer and the appealing needs of the unredeemed fields, the Topeka Convention did not adopt an unreasonable Watchword, $500,000 *for Foreign Missions and Twenty-five New Missionaries.*" The Disciples of Christ are well able to give that amount and more. I believe we will do it. I believe the "Lord of the harvest" wants us to send out these twenty-five additional "laborers," and the money for their support *ought* to be, *must* be given.—J. H. MACNEILL, Winchester, Ky.

What Some of the Friends Say About the Intelligencer.

You are giving us an excellent missionary magazine in THE INTELLIGENCER.—MADISON A. HART, Columbia, Mo.

THE last INTELLIGENCER (February) was, I think, the best one ever issued.—RUSSELL F. THRAPP, Jacksonville, Ill.

I enjoy THE INTLELLIGENCER very much. It is improving, though it has always been good. One is not ashamed to compare our magazine with the best denominational missionary publications. It stands in the front rank.—WALTER S. HAYDEN, JR., Wellington, Ohio.

I WANT to thank the Foreign Society for the last INTELLIGENCER. It is a great number. It is so full of living interest, and so glowing with the romance and sacrifice of the world field that it stirs the heart deeply. The Foreign Society is setting a high standard for all of our missionary organizations.—HUGH MCLELLAN, Pastor Central Christian Church, San Antonio, Texas.

THE last number of THE INTELLIGENCER I deem one of the best you have ever published. I have carefully compared it with some other missionary magazines, and have no hesitation in saying that nothing now published excels THE INTELLIGENCER in the quality of its missionary news and inspiration.—CHAS. T. PAUL, Missionary Training School, Indianapolis, Ind.

The Grave of a Missionary Hero.

On the 6th of March, 1897, Dr. Biddle, with E. E. Faris, sailed from Boston. When he parted from his friends tears were shed, but not by him. He felt supremely happy in being permitted to go to that dark land to labor there as a servant of Jesus Christ. In writing to his brother, Francis M. (now minister of the Wellsburg, W. Va., church), he said: "Even if I should fall, God forbid that any one should grieve. It would only make our separation a trifle longer."

LETTER FROM THE BRITISH VICE-CONSUL,

GRAND CANARY ISLANDS.
LAS PALMAS, GRAND CANARY IS.,
14th October, 1898.

Sir:—It is with very great regret that I have to report the death of Dr. Henry Nicholas Biddle, late Missionary to the Congo Free State. He was landed at Las Palmas on October 6th, suffering from malarial fever and dysentery. His condition was very serious and he was placed in the Queen Victoria British Seaman's Hospital as a private patient.

He received every care at the hands of English doctors and nurses, but died on the 8th of October.

He was interred in the British Protestant Cemetery, and in the absence of a clergyman the Church of England Burial Service was read by me.

I have the honor to be, sir,
Your obedient servant,
P. SWANSTON,
British Vice-Consul, temporarily in charge of United States interests.

The following is from a letter from a nurse to Dr. Biddle's widow. Mrs. Edith Biddle, of Cincinnati:

"We attended the funeral on Tuesday at 3 P. M. As there is no clergyman on the island at present, the Vice-Consul took the service. As he read in sure and certain hope I thought how nice it was in this case. I send you a leaf from a tree that is

Grave of Dr. Henry N. Biddle, who went out with E. E. Faris as our first missionaries to the Congo. Dr. Biddle died and was buried in the Canary Islands on his way home. He had been sick for some time. He and Brother Faris underwent terrible hardship in the beginning of the work. They were compelled to live in a tent under the fierce tropical sun much of the time. Dr. Biddle gave his life to help plant the great Congo work. This is the first picture of this grave we have been able to secure.

hanging over his grave. It is a very pretty cemetery, nothing but flowers and palms. I wish you could see it. I also send you a lock of his hair, which I thought you would like; all the rest of his things are under the Consul.

"We want you to rest assured that everything was done that was possible to save his life. He was quite contented, and never murmured; and I must say I never saw such a peaceful death in my life.

"Praying God to bless and comfort you in your great trial, you have our heartfelt sympathy."

Ringing Sentences from the Rally Speeches.

We are coming more and more to measure our devotion to Christ by the number and value of the gifts we lay on the altar. —E. W. Arnold.

The Christian religion is a big thing or it is nothing. If it is not the supreme thing we have no business to have anything to do with it.—Guy W. Sarvis.

The missionary problem is the great problem of our civilization. Our one work is that of preaching the gospel of Christ to all mankind.—I. N. Grisso.

What is the missionary enterprise? It is Christianity in action. When the church ceases to propagate the faith of Christ it will cease to live.—Moody Edwards.

The church must pray for this work and the workers. If we ask we shall receive. If we pray, new missionaries will be employed and new contributions will be made. —J. N. Scholes.

If the church had not abandoned its missionary work, it would not have been plagued by heresies, nor would it have been divided and weakened and cursed by its divisions.—Dr. Marion Robinson.

By prayer we tap the resources of the universe. If the church will pray in faith and without ceasing, workers will be raised up and the funds needed for their support will be given.—W. H. McLain.

Where the gospel has not gone human life is cheap. There are places where a man can be bought for $3.50. Where the gospel has gone no man can be bought at any price.—Guy W. Sarvis.

Without doubt the great agency making for unity is the missionary movement. The missionary movement is giving the gospel to the nations, and at the same time is helping to unite the church of God.—R. G. Manley.

The church that has nothing to do but to keep its own services going, is missing its mission. The church exists to help Christ seek and save a lost world. In doing that it recruits its own membership and makes its own calling and election sure.—W. B. Taylor.

We speak of America as the melting pot of the nations; we can speak with equal propriety of the mission field as the melting pot of the denominations. The missionary cause is doing more than all other agencies to unite all the people of God scattered abroad.—E. B. Barnes.

The right of eminent domain never belonged to man but to God. No man has a right to say to God, "The silver and the gold are mine; the cattle on a thousand hills are mine." God is the Creator and the Owner of all things. Man is a steward and not a proprietor.—G. W. Woodbury.

The apostles had the gift of tongues and the power to heal the sick. The church today has advantages that the apostles did not have. We have steam and electricity; we have the science of medicine, the printing press, and a thousand other conveniences that the church of the first centuries did not enjoy.—E. B. Barnes.

If we wish to know the value of Missions, let us look around us. All that we have we owe to Jesus Christ. As we read books like "Bolenge" or "Breaking Down Chinese Walls," we see what people are who live in non-Christian lands, and we can contrast their condition with our own. —R. C. Armentrout.

The one function of the church of Christ is that of giving the gospel to all mankind. The church must obey the parting charge of her Lord if she would be able to keep the truth for herself. The law of self-preservation reinforces the positive command of our Lord. The history of the church shows this to be true.—H. W. Schwann.

Some things are needed to develop a missionary atmosphere. These are: A missionary man in the pulpit, a missionary Board of Officers, a missionary Sunday school superintendent and teachers, a mis-

sionary chorister. The services from first to last should be saturated with the missionary teaching of the Scriptures.—R. N. SIMPSON.

WE are in a far better position to carry on the work of Missions than were the apostles. We have the advantage of their labors and of all the church has done since their day. We have a knowledge of the world, and facilities for taking the gospel to the world, and opportunities such as they did not have. The Lord requires more from us than from them, on the ground that where much is given, there much is required.—A. B. PALMER.

PRAYER without missions is like faith without works. In the early church prayer had a very prominent place. The church began in prayer. Persecution brought the church to its knees. The success of the work was due to prayer rather than to plans and methods. If we are going to evangelize the world, we must resort to fervent and believing prayer.—D. W. MILLER.

Living-Link Ideals.

WE shall remain in the Living-link class. —T. E. WINTER, Fulton, Mo.

COUNT on us remaining in the Living-link class.—B. F. CATO, Lawrenceville, Ill.

WILL keep this county in the Living-link rank.—C. A. FREER, Millersburg, Ohio.

WILL try to make a long stride toward a Living-link.—E. B. BAGBY.

We want to more than double this year.—C. C. SINCLAIR, Second Church, Wichita, Kan.

WHITE COUNTY, Ind., is planning to become a Living-link. J. A. PARKER, pastor at Monticello, is leading in this high ideal.

WE build this year, but you may count on this church remaining in the Living-link list.—W. M. WHITE, Cedar Rapids, Iowa.

B. B. TYLER of South Broadway Christian Church, Denver, Colo., is planning to bring his church into the Living-link column.

M. C. JOHNSON, way out at North Platte, in Western Nebraska, writes: "We hope to make this county a Living-link in the Foreign Society."

WE are building a $35,000 addition, but will try and keep our place in support of Herbert Smith in Africa.—S. E. FISHER, Champaign, Ill.

WITH 275 active members we gave $1,200 last year. We have been so abundantly blessed in the giving that we have set the same standard for this year.—J. R. EWERS, Pittsburg.

D. N. WETZEL is leading the First Church, Covington, Ky., toward the Living-link goal. To this end he plans to conduct a missionary revival meeting of a week, with a missionary and other speakers.

TELL us what our apportionment is and we will cheerfully pass it. Our Rally by Allen and Pickett was *great*. We build a new church this year via Japan, China, India, Africa, and the islands of the sea. Then Columbus will become a Living-link. —LUTHER MOORE, Columbus, Kan.

W. E. PIERCE, who has recently gone to Bellevue, Pa., writes that he will look towards the bringing of that church into the Living-link line before long. He accomplished this purpose at Cameron, W. Va., where he was pastor for a number of years. A. W. Place, of Tokyo, Japan, was formerly pastor at Bellevue.

Among Our Missionaries

Letters From the Field.

AFRICA.

MBUNZA.

C. P. HEDGES.

Some months ago an old man by the name of Mbunza was the bad man of his section. He respected no man, not even the bent form of his aged chief. In olden days when a man showed disrespect to his chief he lost his nose, ear, or lip for it, or his life. This old man has rushed with drawn spear at his old chief. He made wine and became drunken, and what crimes he has committed no one knows or ever will know. He was ugly, horribly ugly. Meanness and crime blazed his knotted and scarred face. One would not picture a smile on his face that would not be Satanic; it would make more prominent the vicious features. The Holy Spirit began working on that man and has caused a transformation most marvelous. He clothes himself decently, and wears a hopeful look and smiles most pleasantly. He walks as a new man. When at the water's edge awaiting baptism, I noticed his smile for the first. It made me think of the smile of a child who is dressed and ready to make his first visit: he looks at his new clothes, thinks of what new things he will experience, and happiness just creeps out all over his face. Mbunza's smile was like that. That smile is still with him; he works steadily, and loves his little home. No one has brought a complaint against him since his new birth. What other thing under the sun could control such a man but the love of God? Just such transformations are what make us happiest.

AUSTRALIA.

THEO. B. FISCHER.

The Australian churches are making good progress in things missionary. At the last meeting of the Federal Executive Committee three new missionaries were appointed to labor at the Australian station at Baramati, India. All three have already been in India and have acquired the language, and labored with success in an undenominational mission in the Poona District; and their being taken over by the Australian Brotherhood is a distinct advance for the work under the control of the Committee. Negotiations are also in progress with several who it is hoped will be ready to go out later on after having taken training in medicine. Brother and Sister H. H. Strutton are now on furlough, and have visited a few of the churches, and have had splendid receptions. After three months' rest in New Zealand they will tour Australia before returning to India. The officers of the newly-appointed Federal Foreign Missionary Executive Committee have been appointed and are as follows: President, F. M. Ludbrook; treasurer, R. Lyall; organizing secretary, T. B. Fischer. The whole work never gave more or greater promise of progress than it does at the present time.

Cheltenham.

CHINA.

PROGRESS IN SHANGHAI.

JAS. WARE.

Yesterday afternoon I examined ten candidates for baptism. They were all accepted and will be baptized on Christmas Day. In the evening I conducted a combined English and Chinese service in the Free Christian church in this city. Many years ago, before I joined the Foreign Christian Missionary Society, I was on the committee of the native branch of that church, and had charge of one of the street chapels. Ever since then I have kept in touch with them, and have had great happiness in seeing the church develop along the right lines. They are practically the same as ourselves. The native church

JAS. WARE.

owns its own property, valued at about five thousand dollars gold. They conduct all of their own business, and support all of their own work with the exception of a grant in aid of fifteen dollars gold per month. This is a grand record, and I am proud to be associated with the church. We have now right in our own mission here another church coming along in the same splendid way, except that they are supporting all of the work themselves from the start. I am deeply thankful for the noble efforts they are putting forward, and trust they will be able to continue right on to the end.

With very kind regards, and praying God's blessing upon your labors.

FOUR MISSIONARIES TO TWO MILLION PEOPLE.

JOHN JOHNSON.

This field is a very large and very needy one. My wife and I, and our colleagues, Dr. and Mrs. Poland, are the only foreign missionaries to perhaps two million people, and in a territory perhaps one hundred miles long by eighty miles wide, densely populated. There are at least four walled cities, scores of large towns, and hundreds of villages in our district. Needless to say we can only cover a very small part of this immense field, and reach a very small proportion of this vast population with the gospel of God's grace. Please join us in prayer that the Master will send forth more laborers into His vineyard. We need several evangelists and single ladies in this district at once. The time is opportune and the King's business requires haste. I wish the churches at home could realize it!

JOHN JOHNSON.

Nantungchow, China.

OUR CHRISTMAS WITH THE CHINESE.

KATE GAULT MILLER.

The boys in the school have been accustomed to subscribe money themselves, and the foreigners have also given toward decorating the church and providing peanuts and rice-balls (the equivalent of our Christmas oranges and candy), to distribute at the Christmas entertainment.

This year there has been a terrible famine up in the north of this province, and so the children in both the boys' and the girls' schools gave about half of what they themselves raised toward the fund which is being made up for the famine sufferers. They had not a single peanut or rice-ball at the entertainment, and used the money they did keep for decorating the church and school. The amount they gave to the famine fund was about five dollars. This does not sound like a great sum, but when one considers that here an ordinary day laborer gets only thirty cents a day, he realizes that this sum would be equal to about fifteen or twenty dollars in America, on a proportionate scale.

Collections were taken up at the entertainments at both the boys' and the girls' schools, and at the regular services on Sunday morning for the same purpose; and in all about thirty dollars was realized for the fund.

Wuhu.

*HELP MISS LYON.

CHEN SHIAO EWING.

Dear Friend Who Is in Christ:

It gives me great pleasure to write you a few lines to let you know about our school. The school was opened fourteen years ago. There were only six pupils at first, but now about ninety pupils. Our principal is Miss Lyon. Mrs. Settlemyer is our singing and music teacher. There are three men teachers and four girls who were graduated from our school to help teach. I will tell you about one of these four girls, Miss Fu Sin Jen, and what happened to her last Tuesday evening. At that night she had charge of the study hour. When all girls had gone upstairs she was putting out the light. The lamp suddenly took fire. She thought since all the girls were in bed if she did not put the lamp outside the house would be burned. All doors except one were shut. So she carried the lamp through the hall and threw it on the ground. Although her hand was burned she did not put it on the floor, because she wished to save all pupils and the house. Her right hand was burned very badly. Now she is at the hospital. We do not know how her hand will be afterward, but

CHEN SHIAO EWING.

*Miss Ewing is one of the Chinese graduates of Miss Lyon's splendid school at Nankin.

we all admire what she did. She was willing to suffer for others. I hope many girls will be willing to suffer for other people.

Thank you all who sent the lady to China to help us, but I will thank you again to send another lady to our school to help us. Because we need a lady now. We will thank you very much if you send a lady to Christian Girls' School, Nankin, China, to help us. I know you will be willing to send one.

Now I will tell you a little about myself. I have been in the school about thirteen years. Six years ago I was graduated from this school. I help teach several classes. I am very glad because I came to study in the school, but I hope I can go to another country to learn more and be more help in the school.

Pray for our school.

NOTES ON A COUNTRY TRIP.

GEO. B. BAIRD.

A week ago last Friday I rode out to one of our out-stations, Liang-yuen. The Chinese preacher there has initiative and push, and the work is moving nicely. The boys in the school passed a good monthly examination.

During the day I would ride out to some market town with the Chinese helper, selling Gospels and tracts, returning in the evening, and preach in the chapel. It is a Chinese building and not very large, but we had good audiences every night, who would listen to two sermons, one by myself and one by the Chinese preacher. Mr. Brown and the Chinese preachers of our district came out Monday for our quarterly conference of workers. The visiting Chinese preachers then conducted the evening meetings.

One day I rode over to Shi-tan-chiao, six miles away. I went over to sell Gospels at the market as well as to see an inquirer who lives there. This man was in the hospital several weeks last year, and learned to believe the gospel. He saw me as I was on my way to an inn, but would not hear of my going to an inn. He took charge of both myself and my pony. He is a member of a prominent family, who run a large cloth store. They are all friendly to the church and may make a fine opening for us in the town. There is another business man in this place who is studying the New Testament. We ought to have a chapel and Chinese preacher there.

Our quarterly conference was interesting and helpful. While there we bought a good piece of land upon which the local church of Luchowfu expect to put up buildings for school, chapel, and homes for the preacher and teacher. This entire out-station will be supported by the local church except the salary of the school teacher, being paid by the Foreign Christian Missionary Society. Thus our church is being taught to be a missionary church from the beginning.

INDIA.

A VISIT TO OUR MISSION STATION AT DAMOH, INDIA.

F. M. RAINS.

LETTER NO. 11.

In November, 1884, M. D. Adams and wife and Miss Mary Graybiel visited Damoh with a view of establishing a mission station. It was not thought wise at that time to do so.

The situation soon changed, and in 1895 a bungalow 47 x 52 feet and costing $3,580 was erected. This is now occupied by Chas. E. Benlehr. Before many years passed it was clear that Damoh was destined to be one of the most important mission stations we have in India, and indeed one of the stations to be ranked among the important of the whole country.

A second home was built, beginning April, 1899, and cost $2,827, in which Miss Olive Griffith, Dr. Jennie V. Fleming, and Miss Mary Clark now live. The work continued to grow, and in 1900 a third home was erected at a cost of $2,378. This is the present habitation of Mr. and Mrs. W. B. Alexander, two new missionaries. The total invested in these three houses is $8,885.

These seven workers constitute a strong staff. All are supported by churches in America as Living-links. Damoh has come to be one of the bright places in India's awful darkness, which has continued so many hundreds of years. Only about seventeen years have passed since this great station was planted. Who could have foretold the marvelous results? It would have required one with the spirit of prophecy upon him. It has come to be one of the great centers supported by the Foreign Society.

The first small church building was erected in 1896. It cost only a comparatively small amount in dollars and cents, but it had a large significance in more than one way. The missionaries out of their own poverty gave all the $411. This was large giving. This building is now being used for school purposes. The new and larger church was constructed in 1905, and

cost about $3,000. It will accommodate 300 or 400 people. I saw it well filled on two different occasions.

This plant in Damoh represents far more than most of our brethren in America suppose. Including all the buildings, bungalows, school rooms, chapels, workshops, dormitories, hospital, stables, etc., there are thirty-eight buildings at a total cost of $24,263. Other improvements bring the total cost up to $27,513. And even this does not represent all the present value. Remember, we have a farm of 400 acres for the Boys' Orphanage. Great improvements have been made on it, and are being made. Fences have been built, wells and ponds have been provided, land has been cleared, roads have been constructed. There are sixty-five head of good cattle on this farm. The best cattle I saw in India are on this farm. Here is milk and butter for the boys, besides learning how to do something. Here you will find many farm implements. I noticed a drill, for example, that was brought out from Chicago. The growing crops looked beautiful. Charles E. Benlehr who went out from Ohio is in charge of the Orphanage, and is making a success of it. This position requires patience and skill and varied resourcefulness. It is no small task. Besides the farm there are shops where industries of various kinds are taught.

There are now about 240 boys. These go to school every day, and do some work every day. They are taught the Bible every day in the year. They go to church in the town every Sunday. They help in some ten or twelve different Sunday schools. The department of Christian Endeavor work is important. The drills are fine. The sports are interesting.

I found young men from this institution at almost every mission station we have in India, and without exception they were faithful church members, doing active Christian work in the community where they live. Some are preachers of the gospel, some are teachers, some are helpers. A number of the young men in the Bible College at Jubbulpore are from Damoh. At Jhansi, for example, a station of the Christian Women's Board of Missions, in charge of Mrs. Bertha C. Lohr, there are nine young men who were formerly in the Orphanage. Some are in the railroad shops. All are faithful to the church, and give liberally for its support. Some are on farms. Some are mechanics. Almost without exception they are worthy citizens and exemplary Christians.

I do not hesitate to pronounce the Or-

Idols under a tree at Harda, India. It is estimated that there are 300,000,000 heathen gods in India.

phanage one of the most far-reaching agencies for good we are supporting anywhere in the world. It will not suffer in comparison with the best institutions we have, at home or abroad. The praise of this work is upon the lips of every one in India who knows anything about it. Not only do our own missionaries appreciate its value, but other missions, Government officers, and even Mohammedans. Our Endeavor Societies have supported this work for the most part from the beginning. They have blessed themselves and the world. There has been something near seven hundred boys gathered in here since the work was started. It has been suggested that there is no place for this work since the famine days. There will always be a place for it. We should give it more attention instead of less. Such an institution would be useful in Ohio or Kentucky. There will always be plenty of poor boys to train and educate. No trouble about that. And who knows when another famine will come?

The farm is an object of interest to the Indian farmers. They come to see how things are done. They become interested in new implements and new methods. The average Indian farmer plows as in the days of Abraham. When they see better crops, improved methods and some Yankee short-cuts, they will go straightway and imitate them. In this way the farm will do good incidentally. Government officers would like to join us and make an experimental station of the farm. But our first business is not to develop a model farm, but to develop model boys. We deal primarily with souls and hearts and characters. Besides it has not been thought wise to tie ourselves up to too many Government regulations.

The farm is not fenced. This is a great disadvantage. Some of the boys have to watch the crops all night to keep the wild animals from destroying them. Some times they naturally fall asleep while on duty and much damage is done. It will require about $1,000 to fence the 400 acres with stone post and wire fence. It would last hundreds of years. The cost of the fence would be saved in crops in about four years. I am hoping our Endeavor Societies and friends will provide this $1,000 in the near future.

The farm and the shops are now beginning to pay back something each year. This is used for the enlargement and improvement of the plant. This protects the treasury of the Foreign Society.

There are four dormitories. The largest has ten rooms and cost $1,900; another has twelve rooms and cost $1,429; a third has eight rooms and cost $1,312; the fourth has seven rooms and cost $1,211. The first was built in 1893, the last in 1901. The workshop cost $1,850. There is a small hospital on the place for the sick boys.

Besides the Orphanage there are three other important lines of work at Damoh.

1. *Schools.* W. B. Alexander has charge of the schools in the Orphanage. Miss Olive Griffith superintends some small schools in the city.

2. W. B. Alexander also looks after the large and growing church work. This is no small task.

3. We have a hospital in the edge of the city. It was built in 1905, and cost only $1,437. Dr. Jennie V. Fleming has charge of it.

Besides the American missionaries there are a number of Indian evangelists, teachers, etc. The work in Damoh is large and prosperous, and growing in importance. The Foreign Society expended more than $14,000 at this station last year.

While here we made a short visit to Hatta, twenty-four miles away. The work here is new. It is in charge of P. A. Sherman and wife, and an Indian evangelist. The small band of Christians meet in the home of Brother Sherman. The mission owns a small school and a house for a teacher. The bungalow here is new, and a very comfortable one in an excellent location. Hatta is one of the old places of India. It is twenty-four miles from the railroad. The opposition to Christianity is stubborn. The work is slow. We ought to have another missionary family here. Mrs. Sherman is compelled to be all alone when her husband is away for weeks on evangelistic trips. The nearest white woman to her is Damoh. She is happy and cheerful, and not a word of complaint escapes her lips. What she and her husband are doing others have done again and again before them, but it is not the best way.

F. M. RAINS, *Secretary.*

December 8, 1910,
Bay of Bengal, S. S. Arratoon.

PHILIPPINES.

THINGS MOVING AT LAOAG STATION.

DR. W. N. LEMMON.

The Laoag Station reports for October 432 sermons, one marriage, two funerals, 7,520 hearers, 21 baptized. In the medical department we had 1,385 persons treated, 111 surgical treatments, 31 surgical operations, nine visits to outside towns, 25 visits in city.

During this month some of the new converts have undergone much persecution, one young man especially. His parents having decided upon the priesthood for him he was sent to the parochial school, which he attended only a short time. Not liking it he declined to go further, but began coming to our Bible school. To do this he was compelled to climb out of his room through the window. Becoming very much interested in the Bible he continued and was eventually elected secretary of our organized class, and was baptized last week. Before his baptism he had often asked his parents to consent to it, but their reply was, "If you do, we shall disinherit you, and you shall not have your home here any longer." Though he realized his home and material comforts were at stake, he has obeyed our Lord, and tells me he is having a very hard time, but that he is still praying for help and faith. We read to him the words of Jesus as recorded in Matthew 5: 11-12; 19: 29, and Rev. 2: 10, and he went away much cheered and strengthened. Many conflicts are waged still for "the faith once delivered to the saints," but thanks be to Him who gives the victory, His will prevails.

Pray for us that the Light may shine more and more, and that strength may be given to the weak and His will be done.

JAPAN.

TOURING EXPERIENCES.

PERCIVAL ARTHUR DAVEY.

I recently had a fourteen days' missionary journey with C. E. Robinson, our prayerful, painstaking missionary from Missouri. I saw him conduct his first two baptismal services. On two successive nights in a river under the moonlight he baptized three persons into the threefold Name. I am sure that his sermon on "God," which he preached fourteen times, left the good seed in hundreds of human hearts, who will neither forget the words of the speaker nor the Christ he represents.

P. A. DAVEY.

I was much impressed by some things said to me on this trip. At one place an old man of nearly eighty, and a faithful attendant, said: "Can you not come back once more this year? It will be lonely when you are gone." At another place a church deacon said, "Will you not come and preach the gospel here for ten consecutive nights?" More than twice did I hear the plea, "Will you not urge a lady missionary to visit us once or twice a month?" Again and again came the request, "Please send us a woman evangelist." At one church where one woman evangelist is already at work a church officer said: "Send us another to work with her. Two together can strengthen each other."

It was fortunate that Miss Rose Johnson was following us round on our trip through this Sendai District with a woman evangelist. The call in Japan to-day is the call of the country districts, and the call of the country is the call of the women who have not been evangelized as much as the men in the country, who have with the women been unequally neglected. Evangelistic meetings have been our order of the day recently. Mr. T. Murayama has been in a week's meeting with our Osaka church, and speaks highly of the work of our missionaries there. Mr. Sekiya has been in a week's meeting with F. E. Hagin in the village of Toride. R. D. McCoy has just returned from a seventeen days' trip through our northern districts. W. H. Erskine has just made a tour of Tokyo district. Our Tokyo city churches have been holding protracted meetings. The union church social, participated in by all the churches of the Disciples of Christ in Tokyo, was the largest I have seen in eleven years.

FROM TOKYO.

MISS KATE V. JOHNSON.

This has been my best year in Japan. There have been terrible calamities upon the nation, but the work goes forward. I have heard the Japanese preach the gospel as it has never been preached before. Hearts are touched and sinners cry out for mercy and confess their sins, and with trustful hearts surrender all to Him whose right it is to reign in their hearts and lives.

I have just returned from a trip to all of our stations with Mr. and Mrs. Hertzog. Everywhere the work is growing, and the Japanese are ready to consider Christ as the Savior of the world. A few years ago they desired learned discourses, and were proud of their doubts and unbelief; but now they desire a Savior who can take away sin and clothe them with His righteousness.

Our opportunities are boundless, and we rejoice to bear witness for Him.